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THE CHURCH SCHOOL

AND

THE SUNDAY-SCHOOL

NORMAL GUIDE

BY JOHN H. VINCENT

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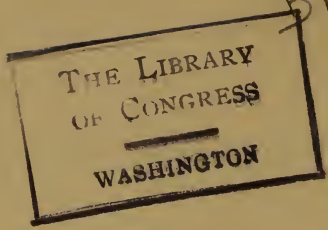

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PREFACE.

In this volume I preserve some of my earlier Sunday-school work, published in various forms and at different times, beginning with 1855. In 1872 and in 1880 two volumes, entitled respectively *The Church School and its Officers* and *The Sunday-School Normal Guide*, were issued. These contain much that was then comparatively new in the theory and management of the Sunday-school, and I deem it proper to put it into this permanent and final form. Some revised schemes for normal and biblical work are added in the pages devoted to "The Palestine Class."

There may be a few Sunday-school workers, old and new, who will find benefit and pleasure in looking over these discussions of an educational movement as old as the Church itself, and sure in some form or other to last while the Church lasts.

John H. Vincent.

Buffalo, N. Y., *June* 1, 1889.

TO THE MEMORY

OF MY

FATHER AND MOTHER

THIS LITTLE VOLUME

IS DEDICATED.

PREFACE.

1. It is difficult to overestimate the importance of the Sunday-school teacher's call. He comes before his pupil in the parent's place, with the preacher's theme—to do a parent's and a pastor's work.

2. First of all, the Sunday-school teacher needs personal piety. No one can teach the Gospel of the Son of God without some experience of his grace. Can the blind teach painting? Can the deaf teach music? We remember who asked the question, and to whom: "Art thou a master of Israel, and knowest not these things?"

3. But with grace the teacher needs knowledge. His success depends largely upon his personal relations with Jesus. But much also depends upon his fondness for, and familiarity with, the word of God, and the eagerness and aptness with which he comes to teach it. The divine grace reaches the heart through the divine truth. Man is "born again," and "sanctified," by the word of God. The teacher must himself have the knowledge of the truth to be taught.

4. He should understand the principles involved in the work of teaching. God's grace operating upon character through truth communicated to the intellect does not ignore the laws of intellectual action. When God called his ministers he prepared them by *fire*—a symbol of force. The fire of Pentecost was a tongue of fire—a symbol of speech. It rested upon the heads of the apostles, thus by a flaming sign indicating the true power of the gospel ministry—man's intellect, enlightened and vivified by the divine wisdom and love.

Plain men, indeed, were the fishermen of Galilee who first taught the Gospel, but they were not uneducated men. They may not have been familiar with the subtleties of Greek philosophy, nor were they ranked as scholars in the then approved Jewish schools. But they were men of native strength, taught in the Hebrew Scriptures. They enjoyed intimate fellowship with the wisest of teachers for three years. They were earnest men; and then, there came upon them a supernatural baptism. This gave them power over the dogmatists of Judea, the false philosophers of Greece, and the masses of the people, both Jews and Greeks.

5, The standard of secular education in this country is so high, and the appliances employed so perfect, that the Sabbath-school must elevate its standard if it would

maintain its power. Children measure their teachers in these days. Many of them are able to do it. No sincerity of character or earnestness of effort can compensate for a poorly prepared lesson, or for habitual incompetency on the part of a Sunday-school teacher. It is a lamentable hinderance to one's success in this field to have his scholars contrasting his matter and style of teaching with those of ordinary teachers in the public schools, or detecting the sophisms or superficial evasions of his explanations. It is not only that the teacher suffers in the estimation of his scholars, but the system of truth he represents also suffers loss.

6. All truth is divine. We may regard the teachers of natural science and mathematics in our public schools and academies as so many embassadors of God to the soul of the child. In the Sunday-school we have charge of another department of divine teaching. Ours is the ethical and spiritual, and we deal with intellect. We seek to exalt and sanctify it—to connect it with a "pure conscience" and a redeemed heart, that it may become the throne of a "faith unfeigned." The secular teachers tell the little ones of God in nature; we, of God in grace. They conduct them through the outer courts of the cosmos; we lead them beyond the vail, into the innermost sanctuary, where God's voice is heard, and where man

may commune face to face with him. We must, therefore, be "apt to teach." We are to show ourselves "approved"—"workmen that need not to be ashamed, rightly dividing the word of truth." Wisely did the apostle suggest to Timothy, "Give attendance to reading . . . to doctrine."

All these considerations impel us to offer our plea in behalf of a more thorough preparation on the part of Sunday-school teachers for their work. And to this end has the Chautauqua Assembly Union been established.

JOHN H. VINCENT.

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Let the WORD OF CHRIST dwell in you richly; in all wisdom teaching and admonishing one another; in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.—ST. PAUL.

Blessed are the undefiled in the way,
Who walk in the law of the Lord.

I will meditate in thy precepts,
And have respect unto thy ways.

I will delight myself in thy statutes:
I will not forget thy word.

Thy statutes have been my songs
In the house of my pilgrimage.

Thy word is a lamp unto my feet,
And a light unto my path.

Is not my word like as a fire? saith the Lord;
And like a hammer that breaketh the rock in pieces?

And when they shall say unto you,
Seek unto them that have familiar spirits,
And unto wizards that peep, and that mutter:
Should not a people seek unto their God?
For the living to the dead?
To the law and to the testimony:
If they speak not according to this word,
It is because there is no light in them.

SEARCH THE SCRIPTURES.

The word ἐρευνᾶτε, which might be translated, "Ye search diligently," is very expressive. Homer, in the Iliad, (xviii, 321,) applies it to a *lion* deprived of her whelps, who "scours the plains and traces the footsteps of the man." . . . It is compounded of ερεω, *I seek*, and ευνη, a *bed;* and is, says Chrysostom, "a metaphor taken from those who dig deep and search for metals in the bowels of the earth. They look for the *bed* where the metal lies, and break every clod, and sift and examine the whole in order to discover the ore."—A. CLARKE.

THE

CHURCH SCHOOL AND ITS OFFICERS.

CHAPTER I.

CHRIST AND THE WORD.

Let the word of Christ dwell in you richly.—COL. iii, 16.

THE Bible is the word of Christ. He is its central and all-absorbing theme. To him all the history and poetry and prophecy of the Old Testament point. The Acts of the Apostles and the Epistles are as full of his person and work as the Evangelists themselves.

The Bible contains the mind—the thought and love—that is in Jesus. Every fundamental principle of morals and religion which may legitimately be drawn from any portion of the

Bible as its manifestly intended interpretation, finds its center in Christ. There is no contradiction between his character as portrayed by the Evangelists and the fairly deducted doctrines drawn from any part of the sacred volume. This is a great thing to say about the Book. It is an argument of weight in its favor. Think of it! Sixty-six volumes, written by at least forty different persons; at different periods of time—the extremes measuring over two thousand years; written in different parts of the world; under different forms of civilization; under different governments; in different languages. Yet from these diverse sources come *sectilia* of a beautiful mosaic, which, when combined, form a unity the most perfect; a doctrinal scheme the most profound and philosophical; a picture glowing with poetic beauty, at the same time startling and enchanting the soul by prophetic visions; while in all and through all there shines forth the image of One who is above his fellows, glorious with divinity and

peerless as the ideal of a redeemed humanity. That Book *must* be divine.

It is the word of Christ moreover in this sense, that it is the medium of his present power. Of every author it may be said, "He, being dead, yet speaketh." So the blind Homer gives light and inspiration to-day. But Jesus more, and in a deeper sense than Homer. The Iliad and the Bible are alike and unlike. The thought of their respective authors is embalmed in both. But in the one we have a tomb, full of commemorative pictures, the fragrance of the funereal incense still lingering on the air, a place of beauty and inspiration and sacred memory; but, after all, in the central sarcophagus the author lies—*dead*. But the Bible is no tomb. Its author is not dead. Its delights are not those of memory and imagination, for the living Christ is *in* his word. Mystically, invisibly, but really, is he present there. The Book is his divine body. We need not ascend into heaven to bring Christ down from above. We need not descend into

the deep to bring up Christ again from the dead. Do we seek him? Would we see Jesus? Here is the Gospel reply to our search, "The word is nigh thee." Rom. x, 8. Lo! here in the Scriptures is this same Jesus whom shepherds and wise men worshiped, whom the multitudes thronged in the days of his flesh, whom soldiers crucified, and Joseph buried, and the eternal God raised up from the dead. He is here in his own word, a living presence, ready to give sight to the blind, hearing to the deaf, healing to the leprous, deliverance to the demoniac, life to the dead, and pardon to the guilty—the erring Magdalenes, the troubled Marthas, the unstable but repentant Peters. Seek ye the Lord Christ? Find him in his word.

The whole gracious work of redemption is wrought through the mediumship of this word. Life is a probation and a pupilage, in which man must be born again and then trained for eternity. From the moment of his regeneration the processes of spiritual culture should go on.

This twofold work of quickening and culture is effected by the Holy Ghost. But the Holy Ghost operates through the *truth* as revealed in the Holy Scriptures. This is the sharp blade that penetrates the inmost things of the soul, and lays open to self-consciousness the fearful condition which requires a gracious interposition. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Do we seek converting influence? Look not to the "glory of God" in the heavens, nor his "handiwork" in the firmament. Seek it not of the sun, though "his going forth is from the end of heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof," but turn to the word of God in revelation and learn that "the law of the Lord is perfect, converting the soul." Do you seek spiritual enlightenment? "The entrance of

thy words giveth light." Do you seek regenerating power? "Of his own will begat he us with the word of truth." Man is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

What blessings in the whole range of spiritual life and experience do you seek? Preservation from sin? "Thy word have I hid in mine heart, that I might not sin against thee." Stability? "The law of his God is in his heart; none of his steps shall slide." Success in prayer? "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Strength of character and victory over the enemy of souls? "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Spiritual freedom? "If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Sanctification?

"Sanctify them through thy truth: thy word is truth." Do you aspire to the attainment of that holy character in which you shall be "partakers of the divine nature?" Then go to the Gospel of Christ, in which "are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Go through the Book, from the bold words of the first verse, "In the beginning God created the heaven and the earth," to the blessed benediction of the last verse, "The grace of our Lord Jesus Christ be with you all," and learn by a precious experience that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Seeing that the word is so important an element in the work of grace, I do not wonder at the song of David concerning the man hose

"delight is in the law of the Lord," and who in this law doth "meditate day and night." Verily he "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." I now understand why he sang: "O how I love thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. . . . The law of thy mouth is better unto me than thousands of gold and silver. . . . How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. . . . My soul hath kept thy testimonies; and I love them exceedingly."

The tradition concerning Jonathan Ben-Uzziel, one of the pupils of Hillel, is in a spiritual sense fulfilled in the devout student of the word.

It is recorded of him that "when he studied the law every bird that flew over his head was burned up." So glorious and vivid and intense is the light that falls from heaven upon every sincere disciple of Jesus who sits before the open Book to learn of his Master. So also the ancient maxim of the Jew is realized in the better dispensation of the Gospel: "In whatsoever place the law is, there the Shekineh is present with it."

This is the mystery of the Book; a sealed Book to the multitude; a literary marvel indeed, a reliable history, a volume of poetry and ethics and sublime speculations to the candid, thoughtful, unilluminated student—but to him whose secret heart the Lord hath opened—lo! in the word is the Lord himself!

If this be the relation of Christ to his word there is need that the modern Church of Christ in its quest of the Master be told where he is to be found. O that some apostle would cry aloud unto the Churches of the age, as Paul to

the elders of the Ephesian Church when he met them at Miletus: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

Children, obey your parents in the Lord: for this is right. Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

CHAPTER II.

THE DIVINE METHODS.

"In all wisdom teaching and admonishing one another."—COL. iii, 16.

THERE is a true method observed by the God of all grace in his gracious work among men. He saves, but not arbitrarily, nor in violation of established intellectual and moral laws. The truth is the medium of the Holy Spirit. Without the accompanying energy of the Spirit, the truth itself would be impotent. Let us never forget this. Jesus was nothing but a man, a Jew, a Nazarene, to multitudes in his day. "There went virtue out of him" to those who sought him in the right spirit. So must we seek not the word alone, but Christ in the word.

When, however, the saving truth is sought

and applied, no violence is done to either man's freedom or the laws of his mental action. Light, whether from the sun or the planets, is conveyed to the eye through the same medium, and under the operation of the same laws. The constitution of the soul is not changed by the supernatural interventions of redemption. After the visitation of grace the eye sees, the ear hears, memory goes backward, hope goes forward, and all the intellectual powers act just as before.

The Divine Deliverer and Educator of the race has respected man's constitution in determining the methods of his redemption. Were a street-waif to be taken from the Five Points in our city, and taught under the most competent instructors of the age, we affirm that not a just principle would be recognized, nor a correct method adopted in his training, not already anticipated and applied in the management of the waif Israel taken from the land of Goshen, and instructed in the school of God at Mount Sinai. The same principles appear again, in a

higher form, in the methods of the Great Teacher. They are also present in his Church whenever she is under his direction, for they inhere in the very constitution of the human mind and of the Christian society.

In the instruction of a human soul there are three important steps to be taken: 1, Truth must be apprehended by the intellect; 2, Accepted by the affections; 3, Appropriated—incorporated in the character. This threefold work is indispensable. One wanting, the culture is incomplete. In the Divine scheme all are recognized, and for each an appropriate form of Church instrumentalities is arranged.

We have referred to Israel in Egypt and the Wilderness. Let us trace the divine processes in the education of this people to illustrate the position assumed. Israel was, first of all, removed from the physical, intellectual, and moral bondage of Egypt, just as the child of the Five Points would be separated, for his reform and education, from his former associations. Israel

did not go into Canaan by the way of el-Arish and Philistia, but by the more circuitous route of the Sea, Sinai, and the Jordan. The bondmen of Egypt were not at once prepared for the Babe of Bethlehem. They dwelt in the sphere of the material, and were ignorant of spiritual truth. The manifestation of physical force was requisite in order to the recognition of their Deliverer. God must needs appear as a Power, breaking into fragments and trampling under foot their old opinions and dominions. The new wonder-worker must distance, with unmistakable miracle, all competition from the old magician. For the cup of blood in the sorcerer's hand a river of blood must roll to the sea. The new staff-serpent must swallow the conjurers' rods, and become a wand in the Prophet's grasp again. As the rap of the teacher's hand on the school desk reminds the pupil of a present authority, so "the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking," caused the people

tremblingly to await, and then revere, the revelation. The fixed attention was rewarded. Truth was given. It came in every legal and ceremonial enactment, in every miraculous interposition, in every address of God's Prophet. In the communication of this new truth to Israel, how beautifully we find illustrated the now popular method of "object teaching." Spiritual truth entered the Hebrew soul through the gateways of the senses. The theology of the New Testament was embodied in the arrangements and ceremonies of the Tabernacle. The Jewish dispensation was a "school-master" to bring the Hebrew race and then humanity to Christ. They stretched out over the world the forms of their theological thought—cables laid through every sea, and in thread-like extensions reaching every land. When Christ came and the Spirit was poured out, these forms became suddenly instinct with evangelical life.

Thus we find that for the communication of

truth to a race, the all-wise God prescribed the very methods which wise teachers now employ in developing the intellect of a child.

Jesus did likewise. He laid hold of the visible, using similes, parables, and objects, as when he placed a child before the disciples to teach them humility, or called for a penny and made its superscription his text. In the department of religious truth the same method is still employed. What is the Christian family but the object-school of theological truth, in which the authority, attributes, and laws of God are illustrated, and the child taught, through the visible relations and real experiences of daily life, the invisible and eternal verities of the kingdom of God? The Christian family is the tabernacle for the communication of religious ideas to its children, separated as they there are from the demoralizing tendencies of worldly society, and under the influences of parental love and authority. Thus God provides for the first essential thing in the

application to man of his grace in redemption—the apprehension of truth by the intellect.

The truth grasped by the intellect must next be accepted by the will and affections, for truth is never a force in life until the heart is moved and molded by it. The pupil in the secular school must be excited, by personal interest in his work, to self-activity. Israel in the wilderness learned the same lesson. With every revelation of truth God made new requisitions upon their love and obedience. By the strongest mandates of authority, by the most terrible sanctions of penalty, by the fairest attractions of promise, God commended the new truth to the heart as well as to the eye and intellect of his people.

As contributing to this result, the people were assembled in great multitudes, from time to time, to hear the law of God and the appeals of his servants. The Scriptures, which the services of the tabernacle and the providential interpositions of God had made clear to their

understanding, were publicly read. On every such occasion the heart of the people was stirred. The blessings and the cursings rang out in the valley of Shechem, and the elders, officers, and judges, "the women and the little ones, and the strangers that were conversant among them," listened attentively. The outspoken response of "all the people" elicited at that time was a virtual consecration of themselves to God.

When Joshua addressed all the tribes before his death, after his fervent appeal to them to "fear the Lord and serve him in sincerity and in truth," he bids them make their choice between the God of Israel and the gods of the Chaldeans and the Amorites. Under the pressure of this public review of God's dealings with them, and this impassioned appeal of the venerable leader, the people cry out, "God forbid that we should forsake the Lord to serve other gods!"

How was the heart of the people moved by

the public services performed in Jerusalem, when the corner-stone of the new temple was laid in the time of Ezra. And when the people gathered themselves together as one man to hear Ezra read from the book of the law of Moses, it is recorded that "all the people wept when they heard the words of the law."

There was a profound reason in the command to "gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God; and observe to do all the words of this law." Deut. xxxi, 12. The public assembly is favorable to the development of strong emotion. The truth, which may be more distinctly outlined to the thought in private, may be more easily impressed upon the heart in public. To the tabernacle system for the conveyance of the religious idea, God added the public assembly for the awakening of the sensibilities, and the persuasion of the people to accept and obey the

truth. So to-day we have the family tabernacle, and then the pulpit. The first and distinctive work of the pulpit is to convict the conscience and convert the soul. "We persuade men," said Paul. "We pray you in Christ's stead, be ye reconciled to God."

Addressing those whose conscious needs respond to its announcements, the pulpit does not so much depend upon processes of argumentation. It brings available remedies for actual distresses, a message of reprieve to the condemned, vision to blindness, purity to sin. It informs the intellect, quickens the conscience, warms the emotions, and impels to decision; not so much starting the intellectual forces into activity, as bringing the will up to the well-established affirmations of the judgment.

The pulpit disseminates the truth rapidly. One utterance may reach ten thousand souls at the same moment. The invisible bond of sympathy that unites an audience, renders each

hearer more accessible and susceptible to the truth. The universal silence, the fixed attention, the tacit assent of all to the truth declared, tend to inspire the speaker. The whole argument is in his own hands. No voice can enter its protest. Then the dramatic elements of countenance, gesture, and intonation, increase the effect of every sentence. These are some of the natural advantages possessed by the pulpit. And when we recall the Divine promise to accompany the truth by the energy of his Spirit, we do not wonder at the power of this instrumentality.

To the Jew, lost in the mummeries of a dead ritualism—to the Greek, deluded by the charms of a merely speculative philosophy—we are not surprised that the public proclamation of salvation through a crucified *Jew* should be "foolishness;" but seeing now the bearings of the truth preached, and the effectiveness of the method, and having enjoyed the fulfillment of the promise, "Lo, I am with you," we acknowl-

edge the preaching of the Gospel to be "the power of God."

After the truth has found a place in the understanding through the early teachings and clear illustrations of the FAMILY, and in the affections through the appeals and persuasions of the PULPIT, the convert enters the inner courts of the Church as a *disciple*. He has now commenced a life of study, struggle, and service. He is a sort of soldier-student. It is his duty to build up the temple of God within him. And he must build as they did in Nehemiah's day, when "every one with one of his hands wrought in the work, and with the other hand held a weapon." Here begins the SCHOOL of Christ. Having made "disciples," the Church must instruct them. An eminent commentator, in his notes upon Acts xiv, 22, says: "The word disciple signifies literally a scholar. The Church of Christ was a school, in which Christ himself was chief master, and his Apostles subordinate teachers. All the converts were disciples

or scholars who came to this school to be instructed in the knowledge of themselves and of their God; of their duty to him, to the Church, to society, and to themselves. After having been initiated in the principles of the heavenly doctrine, they needed line upon line, and precept upon precept, in order that they might be confirmed and established in the truth." *

* The wording of the Master's commission (Matthew xxviii, 19, 20) deserves our consideration: "Go ye therefore and teach (*μαθητεύσατε*, that is, disciple, or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, TEACHING (*διδάσκοντες*, that is, *instructing*) them to observe all things whatsoever I have commanded you." "This teaching is nothing less than the building up of the whole man in the obedience of Christ. In these words, inasmuch as the then living disciples could not teach all nations, does the Lord found the office of preachers in his Church—with all that belongs to it—the duties of the minister, the school-teacher, the Scripture-reader. This 'teaching' is not merely the *κηρυγμα* of the Gospel, not mere proclamation of the good news, but the whole catechetical office of the Church upon and in the baptized."—ALFORD.

When through baptism the believer had become a member of the community of the saints, then, as such, he participated

Thus, for the threefold work committed to her, we find the Church assuming a threefold form:

1. To present the truth illustratively and clearly to the understanding, we have the FAMILY.

2. To secure a personal allegiance, we have the PULPIT.

3. To mold and perfect character, after the standard and by the operation of the truth, we have the SCHOOL.

in the progressive courses of instruction which prevailed in the Church."—OLSHAUSEN.

The *teaching* is a continuous process—a thorough indoctrination in the Christian truth, and the building up of the whole man into the full manhood of Christ, the author and finisher of our faith.—DR. SCHAFF.

Instead, therefore, of regarding the present position of the Sunday school as a false and anomalous one, we see in it the agency of a divine hand. We recognize it as an instrument of the Church, acting in the twofold capacity of a conservative and aggressive power; or, in the first, as auxiliary to the pastoral function; in the second, as auxiliary to the missionary function. We consider it in these aspects, not as a mere accident in the Church's history; not as a merely temporary expedient, to be used for the accomplishment of certain ends, and then to be laid aside; but as an essential part of the existing life and activity of the Church. The Sunday school system is not a mere tool in the hands of the Church; but a limb, that can never, hereafter, be lopped off without maiming her.—JOHN M'CLINTOCK, D.D., LL.D.

The second great function of the Church, as defined by our Lord in his commission, is to organize those who have been converted and become believers in him into congregations or Churches; that is, by making disciples, pupils, learners, or students of them; or, in other words, by the solemn badge of baptism associating together as many as can conveniently meet in one place and unite in common services, as scholars in Christ's school. Baptism is the appointed form of initiation into this school, and is analogous to the ticket of matriculation in our schools of learning. Into this school every convert, young and old, are to be introduced as scholars, so that, to be a member of a Church, in the language of Christ's commission, is to be a pupil or scholar in one of Christ's Churches. Every Church is, therefore, according to Christ's commission, a school. And as both the preaching and teaching services of the Church are to be conducted on the Lord's day, (which is commonly called Sunday or Sabbath,) a Sunday or Sabbath school is required by Christ's commission as essential to a Christian Church.—THOMAS SMYTH, D.D.

CHAPTER III.

THE TWO SCHOOLS.

"Thy stranger that is within thy gates."—EXOD. xx, 10.
"Building up yourselves on your most holy faith."—JUDE 20.

THE theory underlying a moral instrumentality has more to do with its efficiency than might at first be supposed. The prestige of ecclesiastical recognition, and much more of Divine authority, gives great advantage to any method of Christian effort. The fact that it has a philosophical fitness at once ennobles it in the esteem of men who judge of a method by its antecedent principles, and accept what is logically true, even without reference to its efficiency in practice.

If we can show that the Church school has its place in the system of divine methods, a virtual divine authority, a rational basis, and the

indorsement of early example, we may enlist valuable talent in its support, and, on the other hand, guard with greater certainty against the lamentable neglect of other means of grace which a one-sided view of the Sunday school has occasioned.

If the institution is regarded as a substitute for the Christian family, we need not be surprised if parents accept its service, and neglect responsibilities at home from which nothing can justly relieve them. If we make it a substitute for the pulpit, we may expect its members to neglect the ministry of the word, and thus foster the unpleasant antagonisms between "Church and Sunday school," between "Pastor and Superintendent," over which so many faithful hearts have already mourned. If it is for children only, since children in these days so soon pass into maturity, becoming adults ten years earlier than was the wont a century ago, we need not be surprised if our youth, as soon as parental restraint is relaxed, drop out of the

school, and, not having been trained to attend "public service," find it convenient to neglect that also. If only for children, since it is commonly supposed that labor in their behalf requires "peculiar gifts," and these not always in highest repute among the "theologians," we need not be surprised that large numbers of ministers look down with a lofty condescension upon the institution, patronizingly commend it, and then neglect it.

But before the Church school claims our notice we must look to another form of evangelical labor, now and for the past century known as the "Sunday school."

The pious Jew, in obedience to God's command, taught the traditions and explained the symbols and ceremonies of the Jewish faith to the "strangers" as well as to the sons of his household. The truth of God was committed to Israel almost exclusively for a time, that Israel might afterward proclaim it to all nations. This temporary limitation was in order to the

wider extension of God's kingdom. For centuries the darkness of the Gentile world felt no ray from the fire God was kindling upon Jewish altars. These were centuries of preparation. At last the flames blazed up, and the darkest darkness of Gentile heathendom was lighted by the divine truth. The Gospel was in the tabernacle and the temple long before Parthians and Medes, Elamites, Grecians, and Romans heard of it. But, true to its divine missionary impulse, even while under limitations it sought out and blessed the Gentiles within its reach. It could not yet go back to Egypt, but it could care for the Egyptians who followed with Israel the pillar of cloud and of fire. The "mixed multitudes," "the strangers" of the camp, were made partakers of the blessed privileges vouchsafed to Israel. To this home missionary element in the Jewish system we call attention.

The "strangers" there were in a minority. The Jewish homes absorbed and trained them. Times have changed. The old limitations have

been removed. The *world* is now our parish. The perishing millions are within our reach; but the Christian home may no longer absorb and educate the unchristian element of society. We could not by any possibility bring a thousandth part of the accessible "strangers" to our family altars. They are at, but not within, our gates. They will not come to the sanctuary. Our pastors cannot reach them.

Shall these "strangers," provided for under the Jewish, be neglected under the Christian, dispensation? But what shall we do? Behold in the modern mission school a divine provision for the new necessity. Coming forth from the firesides where it has, like the ark of God, abode for centuries, it proposes to do for the "strangers" to-day, under new circumstances, and by different methods, what it formerly did within the Hebrew home. The God who established it there has led it forth for a larger work. It is a Christian home outside of home. It teaches children who never received religious counsel

from father or mother the value of the word of God and of prayer to God. It gives them teachers who watch over their souls with mother-like tenderness. It secures for them what is equivalent to pastoral oversight. It brings them to the Church and the Cross. It puts sacred songs upon lips that have been accustomed to curses. It raises up from the heathen masses around us material out of which are made consistent Christians, good citizens, philanthropists, teachers, presidents and professors of colleges, preachers and missionaries. The mission Sunday school is thus a substitute for the family, the pulpit, and the pastorate. It does for the "stranger" what the parent should do for the family.

How blessed the mission, and how abundant the successes of this comparatively modern expedient for saving and instructing "the stranger within our gates!" It is John the Baptist pointing the untaught multitudes to the "Lamb of God." It is the true god-mother of the

Church, folding to her bosom the orphaned ones, and giving them up in holy consecration to God.

But our Church school is quite another institution. It is composed largely of the children of Church members. It is not intended to be a substitute for the family, the pulpit, the pastorate, or the secular school. Nor is it designed to be exclusively a children's institution.

What, then, is the Church school? It is that department of the Church of Christ in which the children, youth, and adults, of the Church and community are thoroughly trained in Christian knowledge, Christian experience, and Christian work. It co-operates with the family and the pulpit. It depends upon the ministry of the Holy Ghost. It takes for its text-book the Holy Scriptures. It is the *training* department of the Church. It is not merely for conversion. If that work has been neglected in any case, then conversion is the first thing to be sought. But the main thing in the Church school is the

development, training, and growth of the disciples, old and young. It is not merely a biblical school for intellectual furnishing in divine truth. It is for *spiritual edification.* It is not merely for children, but for Christians of all ages. As preaching and the accompanying services of the sanctuary are for children as well as adults, the school is for adults as well as children. Here the instructions of the family, the secular school, and the pulpit are supplemented by class recitation, discussion, and conversation. Here take place the activity, the attrition of brain and heart, by which truth is made clearer to the understanding, and gains a firm hold upon the affections. And this is indispensable to the highest form of Christian life.

The pulpit persuades. It also fosters the divine life by the frequent reiteration of the prominent doctrines of Scripture by its expositions, arguments, and illustrations. But the Church has something to do beyond the persuasion and lecture-teaching of the pul-

pit. This additional work has been admirably stated by the Rev. Augustus William Hare, of England, one of the authors of "Guesses at Truth." In a sermon on "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord," he says, "Our forefathers carried on the education of the poor by frequent and diligent catechising; that is, by questioning them over and over about the great truths and facts and doctrines of Christianity. But now that preaching is looked upon as the great thing in every Church, this catechising or questioning has in many places fallen into disuse. To profit by a sermon a man must attend to it; he must hear it thoroughly; he must understand it; he must think it over with himself when he gets home. How few in any congregation will go to all this trouble! You come, and sit, and hear, and I hope are able in some degree to follow the meaning of what I say to you from the pulpit; yet how far is this from the understanding and the knowl-

edge by which grace and peace are to be multiplied! But when a person is catechised, when he is asked questions, and called on to answer them, he must think; he must brace up his mind; unless he is determined not to learn, he can scarce help being taught something. And those who want to learn, those who feel a wish to improve, and to grow in a knowledge of their Lord and Master, what progress must they make under such instruction! When I speak thus of catechising, do not think I mean to decry preaching. Both are useful in their turns. Unless the mind be prepared by catechising, preaching loses half its use."

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Hebrews v, 12, affordeth us many observations suitable to our present busines. As, 1. That God's oracles must be man's lessons; 2. Ministers must teach these, and people must learn them; 3. The oracles of God have some principles or fundamentals that all must know that will be saved; 4. These principles must be first learned; 5. It may be well expected that people thrive in knowledge according to the means of teaching which they possess—and if they do not, it is their sin; 6. If any have lived long in the Church under the means of knowledge and yet be ignorant of these first principles, they have need to be taught them yet, how old soever they may be.—BAXTER.

CHAPTER IV.

THE SCHOOL METHOD DEMANDED.

Sitting in the midst of the doctors, both hearing them, and asking them questions.—LUKE ii, 46.

THE Church school is a necessity of Christian life. Growth in grace is connected with, and is in some measure dependent upon, growth in knowledge. Growth in knowledge is attained by the observance of intellectual laws. These laws are not abrogated by the Gospel, but remain in force so long as man is a thinking being.

In the acquisition of knowledge and in the development of mental power there must be more than simple reception and acceptation of statements by another. Telling a thing to a pupil comes far short of teaching. Simple hearing of the thing told, so as to know it, comes far short

of true study. There must be effort on the part of the pupil. He must think. The teacher must provoke his thought, must set him at work in a way that will cause him to think after the teacher has withdrawn from his presence.

This necessity of thinking and of growth imposes upon the teacher and the pupil the necessity of question and answer—the *echoing* back from one to another—the purposed "putting" of a subject to a student that compels him to add a thought or make and report a discovery of his own concerning that subject.

We may call the method of teaching what we please—"discussion," "disputation," "conversation," "question and answer," "interlocutory discourse," or "catechization"—but the thing itself we must have in order to the attainment of Christian knowledge. It is a method which obtains universally in the secular department of education. There can be no thorough teaching without it.

Preaching is in many places the only method of religious training—the only form of the Church school which is employed. The lamentable consequences are apparent in the superficiality of the people in Bible knowledge. We may report of too many Christians of our day what the pious Baxter wrote concerning those who attended upon his ministry, and yet neglected the catechetical methods which he so strenuously advocated. He says: "I am daily forced to admit how lamentably ignorant many of our people are that have seemed diligent hearers of me these ten or twelve years, while I spoke as plainly as I was able to speak. Some know not that each person in the Trinity is God; nor that Christ is God and man; nor that he took his human nature into heaven; nor many the like necessary principles of our faith. Yea, some that come constantly to private meetings are found grossly ignorant; whereas in one hour's familiar instruction of them in private they seem to

understand more, and better entertain it, than in all their lives before."

No one in the history of the Christian Church has pleaded with abler argument or intenser zeal than Richard Baxter for the revival of the original, apostolic and Christly system of catechisation, in order to thorough religious training. Two hundred years ago he uttered appeals in this behalf which may well be repeated in the ears of the saints to-dav. We make an extract from the preface to his "Reformed Pastor," written in 1656, in which he addresses the ministers of his county, who, having been "awakened to a sense of their duty in the work of catechising and private instruction of all in their parishes," had convened at Worcester to "humble themselves before the Lord for their long neglect of so great and necessary a duty," and to engage "in earnest prayer to God for the pardon of their neglect, and for his special assistance in the work that they had undertaken, and for the success of it with the people

whom they were engaged to instruct." He says: "I bless the Lord that I have lived to see such a day as this, and to be present at so solemn an engagement of so many servants of Christ to such a work. I bless the Lord that hath honored you of this county to be the beginners and awakeners of the nation hereunto. It is not a controverted business, where the exasperated minds of divided men might pick quarrels with us, or malice itself be able to invent a national reproach; nor is it a new invention, where envy might charge you as innovators, or proud boasters, of any new discoveries of your own; or scorn to follow in it because you have led the way. No; it is a well-known duty. It is but the more diligent and effectual management of the ministerial work, and the teaching of our principles, and the feeding of babes with milk. You lead indeed, but not in invention of novelty, but the restoration of the ancient ministerial work, and the self-denying attempt of a duty that few or

none can contradict. I know that the public preaching of the Gospel is the most excellent means, because we speak to many at once; but, otherwise, it is usually far more effectual to preach it privately to a particular sinner; for the plainest man that is can scarcely speak plain enough in public for them to understand; but in private we may much more. In public we may not use such homely expressions, or repetitions, as their dullness doth require, but in private we may. In public our speeches are long, and we quite overrun their understandings and memories, and they are confounded and at a loss, and not able to follow us, and one thing drives out another, so that they know not what we said; but in private we can take our work *gradatim*, and take our hearers with us as we go; and by questions and their answers can see how far they go with us, and what we have next to do. In public, by length and speaking alone, we lose their attention; but when they are interlocutors, we can easily cause them to

attend. Besides that, we can, as we above said, better answer the objections, and engage them by promises before we leave them, which in public we cannot do. I conclude, therefore, that public preaching will not be sufficient ; for though it may be an effectual means to convert many, yet not so many as experience and God's appointment of further means may assure us. You may long study and preach to little purpose if you neglect this duty."

The question is not between preaching and catechisation, as to which is the divine ordinance. We accept and plead for both as necessary methods of winning, and then of training, souls for Christ. As good Thomas Fuller, in 1661, said of the "Faithful Minister," "*He doth not clash God's ordinances together about precedence*—not making odious comparisons betwixt prayer and preaching, preaching and catechising, public prayer and private, premeditate and *extempore*. When, at the taking of New Carthage, in Spain, two soldiers contended

about the mural crown, due to him who first climbed the walls, so that the whole army was thereupon in danger of division, Scipio, the general, said he knew that they both got up the wall together, and so gave the scaling crown to them both. Thus our minister compounds all controversies betwixt God's ordinances by praising them all, practicing them all, and thanking God for them all."

Referring to catechising, George Herbert in the "Country Parson" says: "This practice exceeds even sermons in teaching; but there are two things in sermons, the one informing, the other inflaming; as sermons come short of questions in the one, so they far exceed them in the other." "Although we know," says Trapp, "that which we ask of others as well as they do, yet good speeches will draw us to know it better by giving occasion to speak more of it, wherewith the Spirit works more effectually and imprints it deeper, so that it shall be a more rooted knowledge than before."

Says Matthew Henry: "We sharpen ourselves by quickening others, and improve our knowledge by communicating it for their edification."

"The catechetical mode," says Bridges in his "Christian Ministry," "is decidedly the most effective to maintain attention, elicit intelligence, convey information, and, most of all, to apply the instructions to the heart."

The biographer of Archbishop Usher says: "He found catechising an excellent way to build up souls in the most holy faith; and that none were more sound and serious Christians than those who were well instructed in these fundamental principles. This was the way Reformation was advanced in Europe, and Christianity in the primitive days; and this will be found the principal way to keep them alive, to maintain their vigor and flourish. The first Reformers from the Popish defection labored abundantly in this, and saw and rejoiced in the great success thereof. It is affirmed by Egesippus in his Ecclesiastical History, "That by virtue of

catechising there were few nations in the world (I think he says none) but what had received an alteration in their heathenish religion within forty years after the Passion of Christ And I have read it as an usual complaint of some Jesuits, that they found there was but little hope of bringing back to the Romish Church, or of unsettling or discomposing, such Reformed Churches as were constant and serious in the use of catechising."

The necessity of the school method thus acknowledged, we are not surprised to find Baxter, Usher, and other divines of a former evangelical and fervent age, recommending measures of training, in substance the very same as those that we now enjoy. The form of the service is the outgrowth of the thought and life and genius of the Gospel. Sabbath, or properly Church, schools are necessities of a vigorous religious condition. Hear Baxter counsel the pastors of his time concerning the advices to be given heads of families:

"Direct them how to spend the Lord's day; how to dispatch their worldly businesses, so as to prevent incumbrances and distractions; and when they have been at the assembly, how to spend their time in their families. The life of religion lieth much on this, because poor people have no other free considerable time; and therefore if they lose this they lose all, and will remain ignorant and brutish. *Especially persuade them to these two things: If they cannot repeat the sermon, or otherwise spend the time profitably at home, that they take their family with them, and go to some godly neighbor that spends it better, that, by joining with them, they may have the better help.* That the master of the family will every Lord's day, at night, cause all his family to repeat the Catechism to him, and give him some account of what they have learned in public that day."

This, then, is the very necessity of Christianity. The Churches of this age in which the school and its distinctive methods prevail are the most

vigorous and successful. We have found the evangelical forces of the English Reformation struggling after the same method. We shall find that they obtained in the early ages of the Church, in the days of the apostles, and in the days of Christ.

There were four sorts of teachers and teaching of the law among the Jews: 1. In every city and town there was a school where children were taught to read the law; and if there were any town where there was not such a school, the men of the place stood excommunicate till such a one was erected. 2. There were the public preachers and teachers of the law in their synagogues, most commonly the fixed and settled ministers and *angeli ecclesiæ*, and sometimes learned men that came in occasionally. 3. There were those that had their *midrashoth*, or kept "divinity schools," in which they expounded the law to their scholars or disciples, of which there is exceeding frequent mention among the Jewish writers, especially of the schools of Hillel and Shammai. Such a divinity professor was Gamaliel. 4. And, lastly, the whole Sanhedrin in its session was as the great school of the nation, as well as the great judicatory; for it set the sense of the law, especially in matters practical, and expounded Moses with such authority that their gloss and determination was an *ipse dixit*—a positive exposition and rule, that might not be questioned or gainsaid.—LIGHTFOOT.

And Ezra opened the book in the sight of all the people; for he was above all the people; and when he opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

CHAPTER V.

THE EARLIER AGES.

Giving all diligence, add to your faith virtue; and to virtue, knowledge.—2 PETER i, 5.

IF the principles we have announced be correct, we may expect to find in the primitive Church something corresponding to the institution we have described. That it should be in exact resemblance to the school of our times is not necessary to establish their identity. In many respects the other religious services of the first and nineteenth centuries widely differ.

No divinely authorized mode of government or worship is laid down in the New Testament. The early Christians probably followed the forms of the Jewish synagogue, to which they had always been accustomed, with such modi-

fications as the example of Jesus and the conditions and social characteristics of their community demanded. Love for the Master, familiarity with his simple ways, fellowship in his sorrow, and an eager looking for his second coming, must have given to the religious worship of these Christians a beautiful simplicity and spontaneity. Their remembrance of "the words of the Lord Jesus," daily recalled by the oral testimony of those who were eye-witnesses of his life and inspired reporters of his teachings; the new significance of the Old Testament Scriptures; their faith in the word as an instrument of salvation—all these combined to give a deep interest to the constant study and practical application of the truth. It is simply impossible to suppose that in those days of vivid experience and intense activity the services of Christians were limited to the formal modes of our modern Churches. We learn that "they continued steadfastly in the apostles' doctrine," the "word of Christ dwelt in them

richly," and in all wisdom they taught and admonished one another. Several facts aid us in answering the question, How did the primitive Christians thus teach and edify each other?

They were undoubtedly guided by their *Master's example*, for they remained in the world to fulfill his commission: "Make disciples, baptize, instruct." Jesus was pre-eminently "the Great Teacher." He taught wisely, lovingly, authoritatively, illustratively, patiently, effectively. He abounded in questions. He quickened his listless auditors into a questioning mood themselves, and then by divine art threw back their own questions upon themselves to find unexpected, irresistible answers in themselves. He used nature. Painter nor poet ever used it so felicitously and worthily. He used the Old Testament Scriptures in his prayers and conversations and sermons, holding up in new lights the old gems until they glittered like freshly cut diamonds. His life and ministry represented

the Church itself in the world—publishing salvation, proclaiming new truths, persuading men to accept them, and wisely training the men thus won in experience and service. His methods were rather those of the modern school than of the modern pulpit. By questions, conversations, and illustrations, he excited the minds of his disciples to self-activity. His longest addresses were frequently in reply to some inquiry which his own teachings had awakened. His "What is written in the law?" "How readest thou?" "Understandest thou this?" "What reason ye in your hearts?" "Have ye not read what David did?" "Is it lawful on the Sabbath days to do good?" all these are after the manner of the *teacher*, who awakens and *draws out* the mind of the pupil. And even after his public addresses or sermons, in which he spake the word to the people "as they were able to hear it," "when they were alone, he *expounded* all things to his disciples." Familiar with his words and modes, the early

disciples went forth to "preach and to teach in his name." *

The early Church undoubtedly followed very closely the *methods of the synagogue.*† There the word of God was not only read, but *expounded*, and this in addition to the regular discourse or sermon. Vitringa, in referring to

* Doth the number we speak to make it preaching, or doth interlocution make it none? Surely a man may as truly preach to one as to a thousand; and, as is aforesaid, if you search, you will find that most of the Gospel preaching in those days was by conference, or serious speeches to people occasionally, and frequently interlocutory; and that with one, two, or more, as opportunity served. Thus Christ himself did most commonly preach.—BAXTER.

† Very few particulars are given of the regulations established, of the appointment of the several orders of ministers, of the Divine service celebrated, or, in short, of any of the details of matters pertaining to a Christian Church. One reason for this, probably, was that a Jewish synagogue, or a collection of synagogues in the same neighborhood, *became* at once a *Christian Church* as soon as the worshipers, or a considerable portion of them, had embraced the Gospel, and had separated themselves from unbelievers. They had only to make such additions to their public service, and such alterations, as were required by their reception of the Gospel, leaving every thing else as it was.—ARCHBISHOP WHATELY.

this point, says: "There was first read a portion of the law, which was explained by a running commentary; so that the discourses in the ancient synagogues were not at all similar to the sermons of the present day, but were rather exegeses and paraphrases of what was either remarkable or obscure in the portion read. But besides the running commentary or paraphrase, there was frequently a discourse (analogous to our sermon) after the usual service of the synagogue." But this was not all, for either in the synagogue proper, or in an adjoining room, after the regular service, discussions and more thorough investigations of the truth were carried on. To these "disputations" reference is frequently made in the New Testament. "Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he

spake." "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." "And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him." At Ephesus he "went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." * All Jews were admitted to these conversations, and all allowed to ask questions. The reading and preaching of the synagogue were followed by teaching and searching the Word. Kitto says:

"In the Jerusalem Talmud, a tradition is alleged that there had been at Jerusalem four hundred and sixty synagogues, each of which contained an apartment for the reading of the law, and *another for the meeting of men for*

* "Disputing and persuading"—*διαλεγόμενος καὶ πείθων.* "Holding conversations with them in order to persuade them of the truth of the doctrine of Christ."—CLARKE.

inquiry, deep research, and instruction. Such a meeting-hall is called by the Talmudists בת מדרש, that is, an apartment where lectures were given or conversations held on various subjects of inquiry. There were three of these meeting-places in the temple, and in all of them it was the custom for the students to sit on the floor, while the teachers occupied raised seats; hence Paul describes himself as having, when a student, 'sat at the feet of Gamaliel.' Acts xxii, 3. There are many hints in the Talmud which throw light upon the manner of proceeding in these assemblies. Thus a student asked Gamaliel whether the evening prayer was obligatory by the law or not. He answered in the affirmative, on which the student informed him that R. Joshua had told him that it was not obligatory. 'Well,' said Gamaliel, 'when he appears to-morrow in the assembly, step forward and ask him the question again.' He did so, and the expected answer raised a discussion, a full account of which is given.

The meeting-places of the wise stood mostly in connection with the synagogues; and the wise or learned men usually met soon after divine worship and reading were over in the upper apartment of the synagogues, in order to discuss those matters which required more research and inquiry. The pupils or students in those assemblies were not mere boys coming to be instructed in the rudiments of knowledge, but men or youths of more or less advanced education, who came thither either to profit by listening to the learned discussions, or to participate in them themselves. These meetings were *public*, admitting any one though not a member, and even allowing him to propose questions. These assemblies and meetings were still in existence in the time of Christ and his apostles."

In the light of all the facts we understand the allusions of the apostle to the customs of the early Christians. They met to sing and pray and hear the truth. But they also con-

versed as in the days of Malachi when "they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Thus did the early saints *edify* each other.

This also explains the counsels of the apostle in 1 Cor. xiv, 26–33, where he guards this liberty of the Church against abuse. The prophecy of Joel had been fulfilled, (ii, 28, 29,) and even upon "servants" and "handmaids" the Spirit had been poured out. Paul warned against extravagance, and condemned the noisy, unedifying, unsatisfactory rhapsodizing of some Corinthian Christians. There were in the first century (as there are in the nineteenth) disciples who had "a zeal of God, but not according to knowledge."

The high estimate placed upon *the study of the Word* by Christ, the apostles, and the Christian Fathers, must have produced its effect

upon the early Church. In the days of Moses the instruction of youth by their parents in the law of God had been commanded. This practice is beautifully illustrated in the case of Timothy, to whom Paul refers in his second Epistle, (i, 5; iii, 15.) In the *Mishna* it is written, "At five years of age let children begin the Scripture; at ten the Mishna, and at thirteen let them be subjects of the law." Schools were organized for the purpose of training Jewish youth. Even the day-schools of Judaism were Bible-schools. Dr. Wordsworth, referring to Jesus in the temple at twelve years of age, says: "Our blessed Lord submitted to be *catechised*, according to the order and usage of the Jewish Church. Our Lord . . . was a Hebrew *catechumen.* The child Jesus submitting to be catechized by the authorized teachers of God's law in God's house is thus an example to all Christian children, and teaches them to come and be catechised by the ministers of his Church in the house of God. He also thus

teaches Christian parents to send their children to be catechised by the appointed teachers of the Christian law. And he declares the great importance of catechising in the Christian Church. And the Holy Spirit of God, by selecting this incident of Christ's childhood for perpetual commemoration in the Gospel, shows the great importance of the practical and doctrinal inference to be derived from it."

Thus Dr. Howson refers to the childhood of St. Paul: "His religious knowledge, as his years advanced, was obtained from hearing the law read in the synagogue, from listening to the arguments and discussions of learned doctors, and from that habit of questioning and answering which was permitted even to the children among the Jews." *

* "As to the questioning, great liberty was allowed to auditors and students in this respect—the system of instruction being, to a certain extent, interrogative, and students being encouraged to propose their doubts and difficulties, and to put any questions which the thirst of knowledge suggested, to those supposed to be able, from their position and attainments, to afford an authoritative solution."—*Kitto.*

This precedent was not forgotten by the early disciples. Dr. Mosheim, in his "Ecclesiastical History," (first century,) says that "Christians took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion; and schools were every-where erected for this purpose, even from the commencement of the Christian Church."

"Ansgarius, the chief apostle of the northern nations, not only preached the Gospel to these barbarians, but established schools for the instruction of youth in religion and letters."—*Horne.*

"St. John founded the catechetical school of Ephesus, St. Mark that of Alexandria, and Polycarp that of Smyrna. Here the seeds of the Gospel were first sown in the young and ductile mind, before the propensities of more mature age had obstructed their growth. The difficulties which might have accompanied instruction merely private were lessened, both to the

teachers and their disciples; and the experience of succeeding ages has only served to confirm the consummate wisdom and utility of these apostolical establishments, by displaying more fully the advantages of early piety and religious education."—*Kett's Bampton Lectures.*

"We must not confound the *schools* designed only for children with the *gymnasia*, or academies of the ancient Christians, erected in several large cities, in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches, both of human learning and of sacred erudition. We may, undoubtedly, attribute to the apostles themselves, and their injunctions to their disciples, the excellent establishments in which the youth destined to the holy ministry received an education suitable to the solemn office they were about to undertake." (2 Tim. ii, 2.)—*Mosheim.*

When Aquila and Priscilla opened a school in their own house for Apollos, to teach him how to preach 'the way of God more per-

fectly,' what did they really do for that young minister but that which Sunday school teachers are doing every week in the year, and must do if we are to maintain apostolic preaching among us? They brought their knowledge of the Scriptures, their experience of the Gospel, to aid this promising minister of Christ in the important work which he had undertaken."—*Dr. Tyng.*

This high appreciation of the word, its use in the family, the school, the synagogue, and the "assembly of the wise," accounts for the perfect familiarity with it which the apostles evince in their recorded discourses. One is struck with this in Peter's sermon on the day of Pentecost, in Stephen's final address, and in Paul's speech at Antioch.

In view of all these facts we cannot suppose that the early Christians were satisfied with merely listening to discourses on the truths of Christianity. The new meanings of the Old Testament which the life and teachings of Christ opened to their understanding, their remem-

brance of the Lord's precious words, the abundant outpouring of the Spirit, their familiarity with the exegetical and conversational methods of the schools and "assemblies," warrant us in concluding that they, as "disciples," met not only to pray, and to commemorate in the "supper" the passion of our Lord, but by prophesyings and teachings to insure "steadfastness in the apostles' doctrine."

This is further apparent from the emphasis placed upon the Holy Scriptures by Luke and the apostles. The Bereans were especially commended as "noble," inasmuch as "they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Paul advises the Christian warrior to be girt about the loins with truth, and to take the "sword of the Spirit, which is the word of God."

To the elders of the Ephesian Church whom he met at Miletus the apostle says, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up,

and to give you an inheritance among all them which are sanctified." Had not Paul heard of the Master's prayer: "Sanctify them through thy truth; thy word is truth?" To Timothy he writes: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The direction given to the Church at Colosse is very explicit. No modern Church school can desire a more perfect charter. On this passage the Rev. Dr. Adam Clarke says: "I believe the apostle means that the Colossians should be well instructed in the doctrine of Christ; that it should be their constant study; that it should be frequently preached, explained, and enforced among them; and that all the wisdom comprised in it should be well understood. . . . Through bad pointing this verse is not very intelligible; the several members of it should be distinguished thus: 'Let the doctrine of Christ

dwell richly among you; teaching and admonishing each other in all wisdom; singing with grace in your hearts unto the Lord, in psalms and hymns and spiritual songs.' This arrangement the original will not only bear, but it absolutely requires it, and is not sense without it." What a description of a thinking, growing, spiritual Church! Did they only hear preaching once or twice a week? In the social meetings was there no *study* and *teaching* of the "doctrine," "wisdom," WORD of God?

We have already referred to the Christians of the age immediately succeeding that of the apostles, and the catechetical schools which became so great a power in the third century. The literary "remains" of that remote age are few, and yet we find the traces of an intense devotion to the word of God. The people were Bible students. They were true successors of the Bereans visited by Paul. So far from justifying the course of Rome with reference to the word of God, the early bishops and fathers of

the Church insisted upon the careful and independent study of it.

Basil, Bishop of Cæsarea, in Cappadocia, contemporary with Epiphanius, says "that believers instructed in the Scriptures ought to examine what is said by their teachers, and to embrace what is agreeable to the Scriptures, and to reject what is otherwise."

"I trust," said Polycarp to the Church, "that ye are well exercised in the Holy Scriptures."

Said Origen: "That our religion teaches us to seek after wisdom shall be shown, both out of the ancient Jewish Scriptures, which we also use, and out of those written since Jesus, which are believed in the Churches to be divine."

Lactantius says "that every age and order among the Christians were Christian philosophers, yea, that the very virgins and maids as they sat at their work in wool were wont to speak of God's word." Julian the Apostate upbraided the Christians that their women were "meddlers with the Scriptures." Dr. Lardner

observes concerning the writings of Lactantius. (A. D. 300,) that "He seems to show that the Christians of his time were so habituated to the language of Scripture that it was not easy for them to avoid the use of it whenever they discoursed upon things of a religious nature." —*Horne.*

In defense of the early Church the distinguished Bingham says: "It is observable that no Church anciently denied any order of Christians the use of the Holy Scriptures in the vulgar tongue, since even the catechumens themselves, who were but an imperfect sort of Christians, were exhorted and commanded to read the canonical books in all churches, and the apocryphal books in some churches, for moral instruction. Nay, if we may believe Bede, they were obliged to get some of the Holy Scriptures by heart, as a part of their exercise and discipline, before they were baptized. For he commends it as a laudable custom in the ancient Church that such as were to be cate-

chised and baptized were taught the beginnings of the four Gospels, and the intent and order of them, at the time when the ceremony of opening their ears was solemnly used, that they might know and remember what and how many those books were from whence they were to be instructed in the true faith. So far were they from locking up the Scriptures from any order of men in an unknown tongue that they thought them useful and instructive."

The same eminent Christian archæologist gives the following interesting facts concerning the catechumens, and also concerning the customs of the early Church in its public services:

"The author of the Apostolical Constitutions prescribes these several heads of instruction: Let the catechumen be taught before baptism the knowledge of the Father unbegotten, the knowledge of his only begotten Son, and Holy Spirit; let him learn the order of the world's creation, and series of Divine providence, and the different sorts of legislation; let him be

taught why the world, and man, the citizen of the world, were made; let him be instructed about his own nature, to understand for what end he himself was made; let him be informed how God punished the wicked with water and fire, and crowned his saints with glory in every generation, namely, Seth, Enos, Enoch, Noah, Abraham and his posterity, Melchizedek, Job, Moses, Joshua, Caleb, and Phineas the priest, and the saints of every age. Let him also be taught how the providence of God never forsook mankind, but called them at sundry times from error and vanity to the knowledge of the truth, reducing them from slavery and impiety to liberty and godliness, and from iniquity to righteousness. He must also learn the doctrine of Christ's incarnation, his passion, his resurrection and assumption, and what it is to renounce the devil and enter into covenant with Christ.*

* What is thought of this course of training for unbaptized subjects of the Church? How would a fully initiated modern Christian stand an examination on these points?

"It was a peculiar custom in the African Church, when the preacher chanced to cite some remarkable text of Scripture in the middle of his sermon, for the people to join with him in repeating the close of it. St. Austin takes notice of this in one of his sermons, where, having begun those words of St. Paul, 'The end of the commandment is—' before he would proceed any further he called to the people to repeat the remainder of the verse with him, upon which they all cried out immediately, 'Charity out of a pure heart.' By which, he says, they showed that they had not been unprofitable hearers. And this, no doubt, was done to encourage the people to hear and read and remember the Scriptures, that they might be able upon occasion to repeat such useful portions of them, having their liberty not only to hear, but to read and repeat them in their mother-tongue.

"There is one thing more must be taken notice of with relation to the hearers, because

it expressed a great deal of zeal and diligence in their attention: which is, that many of them learned the art of notaries, that they might be able to take down in writing the sermons of famous preachers word for word as they delivered them. St. Austin makes the same observation concerning his own sermons upon the Psalms: that it pleased the brethren not only to receive them with their ears and heart, but with their pens likewise; so that he was to have regard not only to his auditors, but his readers also.

The appointment of *teachers*, referred to in the Epistles, recognizes the school element of the Church: "Now ye are the body of Christ, and members in particular; and God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers. . . . And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. . . .

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation." All these officers are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Paul contemplates the growth of the believers through the truth, every joint supplying somewhat, every part working effectually, making "increase of the body unto the edifying of itself in love." He says, "The body is not one member but many. Now ye are the body of Christ and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly *teachers*, after that miracles; then gifts of healing, helps, governments, diver-

sities of tongues." These "prophets" spake unto men "to edification and exhortation and comfort." The "evangelists," according to Olshausen, "journeying about, labored for the wider extension of the Gospel." So the "teachers," according to Clarke, (Rom. xii, 7,) "were persons whose office it was to instruct others, whether by catechising, or simply explaining the grand truths of Christianity."

Dr. Macknight, on Rom. xii, 7, 8, says: "The teacher, I suppose, addresses the understanding of his hearers, giving them instruction in the doctrines of the Gospel, perhaps in the way of question and answer, especially when the first principles were to be taught." "If our gift be prophecy, etc., or if our gifts fit us for the stated ministry of the word, let us be diligent in preaching, not disheartened by dangers; or if one's gifts fit him for teaching the ignorant, let him be diligent in teaching such."

"A pastor was a teacher, although every teacher might not be a pastor, but in many cases be

confined to the office of subordinate instruction, whether as an expounder of doctrine, a catechist, or even a more private instructor of those who as yet were unacquainted with the first principles of the Gospel of Christ."—*Dr. A. Stevens.*

Benson on Rom. xii, 8, says: "'*He that teacheth*' the ignorant; who is appointed to instruct the catechumens and to fit them for the communion of the Church." And, on Eph. iv, 11: "It is probable the peculiar office of those here termed teachers, as distinguished from those called pastors, was to instruct the young and ignorant in the first principles of the Christian religion. And they likewise were doubtless fitted for their work by such gifts as were necessary to the right discharging thereof."

"No system can be made to accord with this passage, [Eph. iv, 16,] any more than with the general spirit of the New Testament, wherein the pulpit is the sole provision for instruction, admonition, and exhortation; the great bulk of

the members of the Church being merely recipients, each living a stranger to the spiritual concerns of the others, and no 'effectual working' of every joint and every part for mutual strengthening being looked for. It is not enough that arrangements to promote mutual edification be permitted, at the discretion of individual pastors or officers; means of grace wherein fellow-Christians shall on set purpose have 'fellowship' one with another, 'speak often one to another, exhort one another, confess their faults one to another,' and 'pray one for another,' shall teach and 'admonish one another in all wisdom,' are not dispensable appendages, but of the essence of a Church of Christ."—*Rev. William Arthur.*

"We read in the eighth book of the 'Apostolical Constitution,' 'Let him who teaches, if he be a layman, be versed in the Word.' . . . It remains an established fact that *all believers* had the right to teach in public worship."—*Pressensé.*

Thus we see that the Early Church of Christ was a school. It was designed, like the synagogues and "assemblies" of the Jews, for worship and for the thorough investigation of the Holy Scriptures; with what increase of opportunity and illumination we have already seen. Its members were to "teach" and "edify" each other. The "word of Christ was to dwell richly" among them. They were to grow in "knowledge" as well as in "grace," to "add to faith, virtue, and to virtue, *knowledge;*" to be "strong," and "overcome the wicked one," through the "*word of God abiding* in them." In order to this there were "diversities of gifts," and "differences of administrations," but the same Lord; and in the Church "the manifestation of the Spirit is given to every man to profit withal." "All these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so

also in Christ." The excellent William Arthur in speaking of the divers gifts of the Spirit, says, "Spiritual office and spiritual gifts vary greatly in degree, honor, and authority, and he who has the less ought to reverence him who has the greater, remembering who it is that dispenses them; but the greater should never attempt to extinguish the less, and to reduce the exercise of spiritual gifts within the limits of the public and ordained ministry. To do so is to depart from spiritual Christianity." We have little doubt that the "teachers" referred to by the apostle were a class of persons who gave special attention to this department of instruction, and aided the regular ministry in the edification of the Church. They were laymen, and endowed with the gift of the Holy Ghost.

We add a quotation or two to enforce the doctrine already so strongly sustained by the theory and example of the primitive Church.

"The work is likely to go poorly on if there

be no hands employed in it but the ministers. God giveth not any of his gifts to be buried, but for common use. By a prudent improvement of the gifts of the more able Christians, we may receive much help by them, and prevent their abuse."—*Baxter.*

"The wind bloweth where it listeth, and the Spirit of God never surrenders its sovereign freeness. The advocates of the hierarchy do not deny that the miraculous gifts were bestowed on the Christians generally; but they assert, on behalf of the ecclesiastics, a monopoly of the gift of teaching, the use of which must, they maintain, be regulated by official and sovereign authority, or doctrinal anarchy will inevitably follow. This distinction, however, is wholly arbitrary. The synagogue already acknowledged, under certain limitations, the right of every pious Jew to teach."—*Pressensé.*

The work thus contemplated and performed by the early Church—the work of edification through the truth, taught in the most

thorough and effective way by persons appointed for that purpose—remains to be carried on, and by similar modes, in the Church to-day. We regard the Sunday school in its highest form as the divine method for reaching this end

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

CHAPTER VI.

THE PASTOR.

I thank Christ Jesus our Lord, who hath enabled me . . . putting me into the ministry.—1 TIM. i, 12.

PAUL unto Timothy, a chief and beloved Pastor: "These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." The Church of God, as "the pillar and ground of the truth," lifts up, publishes, protects, and perpetuates the truth. It aims to restore our race to a state of perfect harmony with the God of truth; its chief instrumentality is the word of truth; its agent is the Holy Ghost, the spirit of truth; its human helpers are preachers and teachers of the truth. In the Scriptures it is written, (let us not weary of the words): "And he gave

some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The Sunday school in its *mission form*, as we have seen, is the Church preaching the truth outside of the regular sanctuary to those whom it has not been able to reach from its pulpits; it is the Church folding to Christian hearts in personal care, love, and sympathy for more effective instruction in truth the little ones who have never, at their own homes, known what Christian care and tenderness meant; it is the Church seeking disciples of truth for the Master, as did the seventy whom he sent out from his presence while he was on earth. These mission schools are the outposts, and at the same time the recruiting offices of the Church

militant. Rather, they are the lower schools and academies tributary to the great central university by whose authority, and for whose advantage, they exist.

Has the divinely appointed preacher of truth and Pastor of the Church any thing to do with the Church in this form of its activity? Where are his services *more* needed?

The Sunday school in its *Church form* is the Church drilling the enlisted recruits, or, (to use the New Testament figure,) training the disciples of Christ, old and young, in truth, work and character by means of the Holy Scriptures, teaching, reproving, correcting, and instructing in righteousness, "that the man of God *may be perfect, thoroughly furnished unto all good works.*" In fact, the Church is itself a school of religion, Pastors are its head-teachers, death the limit of its term, and heaven the higher department, where Christ himself, the great teacher, shall lead his disciples by fountains of living truth forever.

Has the divinely appointed preacher of truth and Pastor of the Church any thing to do with the Church in *this* mode of its activity? If not, what *is* he for?

The question as to how a minister "*ought to behave*" *himself* in the house of God, which is the Church of the living God, the pillar and ground of the truth, is, therefore, legitimate and important.

We waive the full discussion of the minister's ecclesiastical authority in the Sunday school. We have no heart for it. He who lays claim to any precedence on account of an ecclesiastical prerogative will have too little heart for real Sunday school work to render his service there very efficient. Official pre-eminence, not tempered and toned by the spirit of Christian tenderness, equality, and humility, can only excite contempt. A puppet king in a puppet pantomime is more dignified than he who plays the prelate in the Sunday school because he is Pastor and has the right from Churchdom to do it.

The Sunday school is pre-eminently the field for laic labor, and yet the Pastor of the Church is Pastor of the school. He has the same abstract right to guide in all matters that pertain to instruction in his Sunday school that he has in his pulpit; but, since the larger part of the labor performed in the school is, and must of necessity be, performed by the laity, it behooves the Pastor to divide with his assistants an authority which he acquires originally by virtue of his office as teacher, and to a share in which they become entitled by entering upon that office and faithfully performing their measure of its duties.

In harmony with this theory of responsibility, we assert that the Sunday school can never so belong to the laity as to justify it in putting an injunction upon the Pastor's oversight and direction there. His is the original right. The laymen become sharers in it by virtue of their service, and the Pastor should conserve these mutual rights with prudence, fidelity, and

delicacy. We do not believe that there are many cases of collision between the Pastor and the school. While in a few instances within our own sphere of observation, from a false theory of the school as an independency, or from the personal sensitiveness of a superintendent, more fond of authority than fitted for its exercise, the school and Pastor have seemed to move inharmoniously, we believe that in the vast majority of cases there is no such difficulty. On the contrary, we venture the assertion that superintendents generally, for the sake of securing more of the Pastor's presence, sympathy, and influence, would be glad to find him infringing a little upon their constitutional prerogatives.

Against clerical arrogance, perfunctoriness, and practical incompetency, every right-minded superintendent must of necessity protest. Such protests are rarely entered, because such Pastors, happily, are but rarely found.

Let us look at the Pastor in his several

positions—in the *study*, in the *pulpit*, in *pastoral work*, and in the *school*, itself—and let us ask, What are his peculiar duties in reference to the Sabbath school, seeing that he does sustain a close and intimate relation to it?

I. *What may the Pastor do in the* STUDY *in behalf of the school or schools connected with his Church?* In the midst of theological and literary labors, while preparing for the pulpit, while devising ways and means for the development of his Church, what should he do for the Sunday school?

1. He may there daily *pray* for divine wisdom justly to appreciate the school and judiciously to direct its affairs. Prayer is the most effective of all preparatives for labor. Prayer kindles zeal. Prayer sharpens the intellect. Prayer secures many a wise suggestion, and begets many a practical device. Apathy in reference to any department of labor may be counteracted by fervent prayer. By prayer our Pastors may answer the sophistical argument

of Satan, couched in that word "inadaptation," by which so often he leads us to justify our neglect of the plainer duties of the pastoral office. In his study, amid the mental struggles and tensions of his life, he may now and then rest in the sweet power of prayer, and plead for the teachers of his school, the scholars, and their parents. Thus may he indorse before the court of heaven the endeavors and pleadings of his fellow-laborers.

2. He may take time to investigate, and fully to understand, the true aims, relations, and methods of the Sunday school. Said one successful Pastor and able preacher, "I make it a point to read up the literature of the Sunday school." The weekly and monthly periodicals, the reports of conventions and institutes, the manuals, essays on special phases of this work, etc., etc., contain many practical suggestions which, as professional teachers, every minister might read with advantage. A very little time every week devoted to this labor would amply

repay any Pastor even though he did not covet the reputation of being a "Sunday school man." Ministers who now speak lightly of the Sunday school might, after a more thorough examination into its philosophy, history, and ecclesiastical relations, be led to a higher appreciation of it as a regular and long-established department of Church work.

3. He may in his study fully acquaint himself with the lessons of the school. He should have a voice in the selection of these lessons, and every week should carefully and thoroughly investigate the passages which are to be used on the ensuing Sabbath. In the teachers' meeting he will then be ready for questions and suggestions. In the prayer-meeting he will be able to present the leading truth of the lesson. In casual conversation his questions, allusions, and explanations will excite the interest of parents, scholars, and teachers in Bible study. Such an example would be a stimulus to the whole Church, and the Pastor's

work in his study would bear fruit in the Church and the family.

II. *What may the Pastor do in the* PULPIT *in behalf of his Sunday school?*

1. He may invariably announce the school, its place and hour of meeting, and the lesson for that day's investigation. By this means the attention of the entire Church is called to one of its most important departments, and all are reminded of its claims upon them. How frequently is it the case that while evening service, prayer-meetings, class-meetings, official meetings, and even choir meetings, are announced, not one word is said in the pulpit concerning the Bible school of the Church.

2. He may occasionally supplement this notice by a cordial invitation to the entire congregation to attend its sessions. On the lips of some ministers we wot of, this invitation would warm into an earnest plea. We know men who have thus increased the attendance at their schools over seventy-five per cent. in a few weeks. They

regard the school as a part of the Church, the Bible as God's medium of grace, and all Church members as "disciples" of Christ. They believe that a neglect of Bible study is one of the greatest hinderances to spiritual growth, and one of the most prevalent "sins of omission" in the Church of this age; so they seek to honor God's word, and to promote the growth, enrichment, and power of God's people. Such convictions make themselves heard on God's day in God's house, and the people go home to "look up the lesson," and then go to the school to "search the Scriptures." Finding the service so sweet, and the fellowship of the Sunday school room so refreshing, they go again and again.

3. He may frequently, in connection with the pulpit "notices," address himself especially to the parents and guardians of the children who attend his school, explaining its purpose and plans, and pleading for such commands and co-operation as shall secure the preparation at home

of every lesson by the scholars. A simple explanation in the pulpit of the plan of "Home Readings" in the Berean Series of Lessons would enlist many families in the delightful service of Bible reading each morning in the line of thought suggested by the lesson for the ensuing Sabbath. Many parents forget the claims of the Sunday school upon them in this particular. A reminder from the pulpit would always have a good effect.

4. He may regularly *pray* for the school, its officers and teachers, in the hearing of the congregation. The Pastor's plea may warm into prayerfulness the teacher's heart, and remind parents and pupils who are present of the importance and value of the service which the school is performing for them. We invariably, in our Sabbath morning pulpit prayers, recognize the class-leaders and Sunday school teachers of a Methodist Episcopal Church as really and equally *sub-pastors*, the assistants of the chief Pastor in his holy and arduous work.

5. He may in the course of the year preach on several phases of the Sunday school, and this without making sermons on the subject as a "specialty." Its work is so extensive, its relations so manifold, that without incurring the charge of "sameness," "repetition," "hobbyism," a minister may often allude to it.

6. He may occasionally resolve his congregation into a school, and his sermons may take the form of lectures. The geographical features are illustrated by a map. The congregation is encouraged to hold Bibles open, and refer to passages indicated and then expounded by the preacher. We have known even the blackboard to be used, proposition after proposition as established by appropriate texts being written out, and then with clearness and power applied to a most attentive and interested audience. This would not do invariably, perhaps not frequently; and yet we venture that the Pastor who dares to do it occasionally will educate and delight his people, awaken new zeal in

scriptural investigations, and not a whit diminish the spirituality of his Church.

7. He may preach upon the subjects which are used by the school for weekly lessons; or at least refer to these subjects, illustrate some part of his sermon each week by them, and thus increase the interest of teachers and scholars in his discourses. Themes about which we have thought closely for a week, we are more anxious to hear discussed than any other; and where it is known that the Pastor will have something to say on the "lesson for the day," all members of the school will be anxious to hear him. There is a possibility of great results in this plan of uniform lessons through a Church, and nothing contributes more fully to its success than the approval and co-operation of the pulpit.

We would not hamper a Pastor by selecting subjects for his discourse beforehand, but, asking him to assist in the selection of the subjects, we beg that he will every Sabbath bring into the

field of observation (giving it more or less time and prominence) the "one bright particular star" of truth toward which as a Sunday school we for that week direct our special attention. By no plan can a preacher more certainly secure the eyes and ears of the little people in the congregation, and certainly his most appreciative hearers will prize discussions which may be made available in the investigations and instructions of the school where they are teachers or adult pupils.

8. He may preach so that the very young and the very dull hearers in his congregation will understand something in every sermon. We say, "the very young," because the ordinary child of from ten to fifteen years of age requires no special adaptation of the sermon other than that which the ordinary adult may demand. We undervalue the capacities of our youthful auditors. In our attempts to "come down to them" we run no small risk of being ourselves brought "down" in their esteem.

We especially plead for directness and simplicity in preaching to every body. There are opportunities enough through the press, on the rostrum, and in the special class, for profound discussions of matters beyond the ken and compass of the masses. In the pulpit we want wholesome, practical, doctrinal and experimental teaching that every body can understand. We may write theological essays like Paul, if called to it and qualified for it; but when we preach, let it be as Paul preached before Festus and on Mars' Hill, or as Peter preached at Jerusalem, or as Jesus perpetually preached in Galilee—in a plain, popular, earnest way for the saving of souls and for the edification of saints. There are subjects enough in the great Book to give variety to our sermons, and still keep us within the range of our people's thought. The author of "Sword and Garment" is responsible for the following incident about Dr. Dwight: "A young clergyman said to him, 'What is the best method of treating very difficult and abstruse

points in mental philosophy?' 'I cannot give you any information upon the subject,' replied the Doctor, 'I am not familiar with such topics. I leave them for young men.'" If "themes profound" must claim our attention, let us heed Aristotle's good advice to his pupils: "Think like the wise; speak like the common people." "Simplicity," says Lord Jeffrey, "is the last attainment of progressive literature; and men are very long afraid of being natural for fear of being taken as ordinary."

Let us preach to the people on the people's themes, in the people's tongue, for the people's salvation. So shall the little ones be held and edified, and the blessing of Him be upon us who "set a little child in the midst" of his disciples that by looking down toward him they might be lifted up by the exalting grace of humility and simplicity and faith.

III. From the study and the pulpit we follow our Pastor into the social arena, where his power as a man is most quickly and immediately felt.

Now he is to illustrate his own sermons. The graces he depicts so glowingly in the pulpit are to be found or *missed* by his people in the friendly fellowships of his every-day life. The earnestness of his public appeals is to be tested. As we have inquired concerning the "study" and "pulpit," so now, as to this third department, we ask: What may the Pastor do in his PASTORAL or SOCIAL WORK in behalf of the Sunday school?

1. He may keep a list of all his teachers and scholars, and become to a considerable extent personally acquainted with them. This personal acquaintance will give him such access to them as no public instructions can secure. The list of names may be had for the asking. The most unreliable memory may be improved to a remarkable degree by the habit of inquiring concerning names, recognizing the faces of those to whom they belong, and daily practicing this identification of persons. It is a little thing indeed to be able to name at sight every

scholar in one's school, but on that little thing often hinges a Pastor's permanent influence, a child's education, or, more than all, the conversion of an immortal soul.

2. The true Pastor serves as a link between the Sunday school and the family, securing mutual co-operation. His words, dropped incidentally at the fireside, convince parents that it is their duty to insist upon the children's home preparation of the Sunday school lesson. The question of the Pastor leads to a question by the parent, and we find Willie and Mary, and all the rest, at home conning the text of next Sabbath's lesson. Indeed, they are the more eager to do this from a casual question asked by the same faithful Pastor as he met them that morning on their way to school. The Pastor's interest touching the children on the street and the parents in the parlor works out a good result in the open Bible, the memorized text, and the recitation, first to each other and then to their parents, of next Sunday's lesson. The teacher

at first wonders at the change, but soon discovers that *the Pastor is abroad.*

3. In another way our good Pastor aids the school in these social ministrations. His oft-repeated query about Bible study at home and at school suggests to the adults in every family the possibility, practicability, propriety, and, finally, the absolute necessity of regularly attending the school. They never knew before this what a beautiful and profitable and dignified institution the Sunday school is. To their thought it was a place for children cnly, a song-singing and flag-flaunting and speech-making and story-telling service. Now it is an "assembly" like the select meetings of the old Jews, who convened after the synagogue service was over for meditation, conversation, and discussion. It is a regular Berean band for Bible research. It is the "people's college" for instruction in the wonderful truths of this wonderful Book of God. When, therefore, the Sunday school superintendent finds fathers and mothers, deacons,

elders, class-leaders, physicians, lawyers, tradesmen, etc., etc., flocking to the school, first as spectators and then as students, *he* concludes that the Pastor is abroad.

4. The Pastor may employ the scholars of his school as aids in the various philanthropic labors which his zeal inspires and his skill devises. His school, or so much of it as he can enlist, constitutes the "Pastor's Band of Helpers." To be a "helper" is the ambition of every pupil in that Church. New families are watched. From one to five hundred wide-awake eyes are on the new houses or the new "movings" into town. They emulate each other in making early reports to him concerning the new-comers, and he is speedily "abroad" again. The "helpers" become his tract distributers. At any time he can flood the Church and community in less than six hours with a printed tract on any given topic, and these, as a reminder of something he said in the pulpit last Sabbath, or in anticipation of something he proposes to dis-

cuss next Sabbath, become most valuable aids in his pulpit labors. He becomes another Briareus, and with more than fifty heads and more than a hundred hands watches, directs, and develops his Church.

5. He may much in the same way, but for higher and more delicate services, employ the teachers of his school. Their ministry may extend into the details of a spiritual guardianship. They may visit the afflicted, converse with the serious-minded, report especial cases to their Pastor, and consult with him in reference to the immediate interests of their own pupils. Thus he utilizes for the sweetest and divinest ends the zeal of his Sunday school teachers, and makes them veritable sub-pastors in his Church.

6. In one other place we find the Pastor at work outside of the study, the pulpit, and of the school itself. It is where the members of his "official board," "session," "vestry," or by whatsoever name they may be known, discuss the affairs, financial and spiritual, of the Church

they represent. Here the Pastor's voice is heard in effective protest against the meager and miserable financial support the Sunday school usually receives from the Church. No longer, under his ministry, do little children go about begging for pennies to furnish library books, curtain windows, carpet floors, etc. The school takes its place on the list of legitimate objects for Church support, and the moneys collected for the whole are distributed among Pastor, school, organist, sexton, church repair committee, etc.

Thus one popular ground of objection to the Sunday school is removed, and its leaders go forward with self-respect to do their noble work in the noblest way. Blessed is the Church whose affairs are superintended by such a man, and thrice blessed the Sunday school that can call him "Our Pastor!"

IV. In the SCHOOL *itself what shall our Pastor do?*

1. Whatever be his specific work there, what-

ever the theoretical relation which he may sustain, one thing the true Pastor will invariably secure—perfect harmony of feeling between himself and the officers of the school. He will never come into collision with them as a body, and will do his utmost to maintain pleasant relations even with those against whose negligence or inefficiency he may be compelled to protest.

2. He will recognize the superintendent's authority in the school. *Ex officio*, the Pastor is, in one sense, superintendent. His relation is very much like that of the President of the United States to the army of the United States —not emphasizing the military aspect of our comparison too strongly. To the superintendent, as the Pastor's subordinate, the Church has committed a specific trust—as much to relieve the Pastor as any thing else—and it behooves the latter to insure the largest freedom to this substitute in the discharge of his duties.

The wise Pastor secures as much service as

possible from his lay members. He never does any work that he can induce a member of his Church to perform as acceptably and successfully as himself.

The school having been committed to the care of the subordinate, our model Pastor never trespasses upon the superintendent's prerogatives there. These, conscientiously respected by the Pastor, are not exactingly exercised by the superintendent, and there is a sort of rivalry between them to secure double honor each for the other, which gives confidence, unity, and power to the school, such as it could never secure under an administration weakened by petty jealousies and contemptible competitions.

3. The Pastor will occasionally conduct the "General Review" of the lesson. Indeed, unless the superintendent has special facility in this, we regard it as a service belonging to the Pastor. It is here that his office as "Head Teacher" touches the school, and the methods and success of his subordinates are brought to

the test. But in this he will be careful to avoid the very appearance of trespassing upon the superintendent's ground.

4. The Pastor will arrange with the superintendent for special opportunities to drill the school in the Catechism, in sacred geography, history, etc., etc. Once a month, perhaps, after the regular lesson and review for the day have been completed, the Pastor may introduce a special service called (as by one Pastor of our acquaintance) "The Evangelistery," or (as by another) "The Pastoral," designed to drill the school in the Ten Commandments, the Apostles' Creed, the Lord's Prayer, choice selections from the Bible, (such as the *Beatitudes*, the *Twenty-third Psalm*, etc.,) old hymns and tunes of the Church, etc., etc. Such an exercise, joined in heartily by teachers and scholars, occupying but a few minutes each month, would perhaps give the Pastor more permanent influence than a too frequent appearance before his school.

5. The Pastor will not interrupt classes during the regular study hour by visitations and conversations. Our theory is that no one (not even the superintendent) should visit any class during the lesson hour.

6. He will watch jealously the literature of the school, co-operating with the superintendent and a judicious committee in selecting the proper books and papers for distribution.

7. We think that ordinarily the Pastor should not be required to teach a class in Sunday school, especially if he is expected to preach two sermons besides on the same day. There are circumstances which justify the opposite course. Where he is the only man who can *hold* a certain grade of young intellects in his school, the Pastor may be expected to accept the position of teacher; but he should keep on the lookout for some strong man or woman to take his place as soon as possible.

V. *What may the Pastor do* DURING THE WEEK *for the Sunday school of which he has charge?*

Knowing that the single hour a week usually devoted to its sessions is not sufficient to accomplish the full results contemplated by this institution, the Pastor will seriously inquire *how* the week-day power of the Sunday school may be augmented. In his own reply to this practical question we shall find his measure of responsibility recognized, and the outline of his duties laid down.

1. The Pastor may hold a regular teachers' meeting every week. He may recognize it as one of the established services of his Church, announcing it on the Sabbath, carefully preparing for its exercises, consecrating zeal, time, and talents to it, convincing the Church of the high estimate he places upon it, and then, by his admirable management of its services, he may win and retain every Sunday school teacher as a regular attendant and student.

2. It does not follow from the above statement that the Pastor should invariably conduct the teachers' meeting, and yet it is primarily his

right to do so. He is the "pastor and teacher" of the whole Church. With him rests the responsibility as to the doctrines of which his Church is, in all its departments, the exponent. It is his duty to see that all the subordinate teachers and officers of his Church are correct in their theory of religion, consistent in their daily lives, and competent to instruct the youth and adults of whom the Holy Ghost has made him overseer. In many cases the abundant labors of the Pastor in other departments, and the special fitness of the superintendent or other person, may justify the performance of this service by other than the Pastor. As a matter of expediency, or by a special arrangement of the Church itself, the superintendent may regularly conduct the teachers' meeting. But where there is a Pastor the original right and responsibility in this matter are with him. A wise Pastor always secures as much service as possible from his Church, but never forgets that he is responsible for the matter, measure, and

method of instruction in the Holy Scriptures which his Church imparts. He will, however, carefully conserve that most important of all the elements of Church power—mutual charity. The maintenance of authority at the expense of charity is a questionable gain.

3. He may, during the week, hold other and special services, varying in their character, but all designed to expound and apply the word of God, and to promote the habit of Bible reading and study among his people. How much, for example, a minister might accomplish by giving a series of "drills" in Bible history and geography, or by occasional lectures on Bible archæology, natural history, etc. How often the collation of Scripture texts by a large audience, enforcing a single doctrine of the Bible, might be made the medium of spiritual power to a Church. Now we believe that every Pastor should labor to promote and popularize Bible study; and he who rightly prizes, and himself personally and professionally *searches* and *loves* God's word,

will not only find time for such special labor, but will throw into it such genuine earnestness, and multiply such skillful devices, as to render "our Pastor's week-evening Bible service" a most popular and powerful agency for winning souls and edifying the Church.

The wise and ingenious author of "Ad Clerum" suggests: "Wherever the exercises of the pulpit are sustained with vigor, the Bible class will be found powerfully instrumental for good; and where pulpit duties are inefficiently discharged, something is requisite to supplement their deficiencies and compensate for their weakness."

We shall be excused for making another quotation from Dr. Parker:

"In the Bible you will find scope enough for the exhaustion of all your ability and resources without frittering away your time on things too high for you. I have found it very convenient and profitable to follow up in a Bible class a course of expository preaching: say, for

example, you are expounding one of the Gospels in a series of Sunday morning lectures; get the members of your Bible class to take notes of your exposition, and to give the criticism or argument in their own words. This will supply an excellent basis for further discussion in class; and if your experience correspond to my own, you will often receive suggestions enough to enable you to prepare a second and better lecture on your last Sunday morning's subject. You will probably find a difficulty in getting some of your members to adopt the habit of taking notes and making abstracts or paraphrases, but a little gentle persuasion in private will often secure the object you have in view. In conducting processes of this kind I have received many a hint as to the best method of preaching. You find out the ignorance of your hearers; you see how they mistake the meaning of words which to the preacher are quite simple; you feel how slow they are to comprehend any process of reasoning, and how little

account they can give of arguments on which you set great store. These facts will often clip the wings of your soaring rhetoric, and force you, if you are an honest steward, to preach not for yourself, but to others. This is the condescension which comes of being crucified with the Saviour, and this the holy desire which is intent on the one infinitely blessed object of saving the souls of them that hear the holy word from your lips."

Here, too, we may quote a letter from the interesting life of Dr. James Hamilton by William Arnot. The letter was written to his friend June 16, 1840, but it has the ring of a Sunday school man of 1872 who had decided to "teach by the use of objects in the new style."

"MY DEAR WILLIAM:—The war must be carried on at all points. Like you, we have got Sabbath schools, and, like you, I mean to enlighten the children on Bible botany. This

letter is an order for the requisite ammunition; and though it implies a vast deal of trouble, your ecclesiastical zeal will come to the help of your patience, and your brotherly love to the help of both. Send me, therefore, the following articles: three volumes 'Library of Entertaining Knowledge—Forest Trees, Fruits, Vegetable Substances;' Harris's 'Natural History of the Bible;' Paxton's 'Illustrations,' the botanical volume, (these two from Divinity Library,) and, failing these, any good book on the subject; 'Edinburgh University Annual,' if you can get it from any one, for my essay. Item: from Jane the brown parcel of fruits which I gave her, the cone from Lebanon, and the twig of sycamore. Among the papers in my herbarium, next the window, is a twig of olive and a piece of red everlasting from Tabor. I think they are wrapped up in a piece of paper. Item: roll up the palm leaf into a coil, which I think may be done without breaking it. Buy a pomegranate, by all means, if it can be got; a

few almonds and walnuts, both in the shell. In some apothecary's or perfumer's you may be able to get me a bit of frankincense, and it would be a great affair if I could get a few olives, well preserved in a vial. They may be had in a confectioner's. Also some dates from a fruiterer. When all these are packed, send them per Saturday's steamer.

"Ever yours, affectionately,

"JAMES HAMILTON."

4. The Pastor may, through the teachers' meeting, the Bible service, and in special *normal classes*, develop the teaching power of the Church, raising up from the young men and women in his Sunday school a corps of consecrated, competent, and enthusiastic teachers and class-leaders. The distinction, by the way, between the office of Sunday school teacher and that of class-leader is not so great as custom and general conviction have made it. We need more class-leading Sunday school teachers.

Not less do we need Bible-teaching class-leaders. The normal class instructions of an enterprising and efficient Pastor will return speedily in the increased efficiency of these his helpers.

Since the Sunday school teacher is the Pastor's assistant, and since his efforts may so effectually supplement the efforts of the pulpit, to whom, if not to the Pastor, shall the Sunday school teacher look for assistance? The Pastor is *ex officio* the teacher of his teachers. He is their professor of biblical interpretation and systematic theology.

The minister should, therefore, be *a thorough biblical scholar.* If he has been trained in a theological seminary, he should not despise, so as to forget, the rudiments of that training. If he never enjoyed these advantages, he should spend some time every day in making up for the earlier deficiencies. An hour or two a day, systematically devoted to reading and study, with reference to this acquisition, will in two or three years enable him to consult the original

of the Old and New Testaments, make him familiar with sacred archæology in its several branches, and with all else that appertains to biblical interpretation. The fact that he prosecutes these studies in order to teach, and the constant effort of simplifying and systematizing his knowledge, will make it doubly valuable to him, and more than compensate for the failure of his earlier years.

5. He may attend, as frequently as practicable, Sunday school conventions and institutes, both union and denominational, that he may observe carefully the methods adopted by other workers, imbibe somewhat of their spirit, and communicate no less than he receives, because of the peculiar zeal and persistent fidelity with which at home he prosecutes his work.

All thy children shall be taught of the Lord.

O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

Take this child away, and nurse it for me, and I will give thee thy wages.

As arrows are in the hand of a mighty man;
So are children of the youth.
Happy is the man that hath his quiver full of them:
They shall not be ashamed,
But they shall speak with the enemies in the gate.

That our sons may be as plants
Grown up in their youth;
That our daughters may be as corner stones,
Polished after the similitude of a palace.

And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased.

CHAPTER VII.

THE CHILDREN AND THE CHURCH.

"Forbid them not to come unto me."—MATT. xix, 14.

NO one who has read "The Last Days of Pompeii" can forget the sudden advent of Sallust into the arena of the Pompeiian amphitheater, dragging in with him the priest Calenus, and crying out, "Remove the Athenian! haste—he is innocent! Arrest Arbaces the Egyptian—HE is the murderer of Apacides!"

The people cried out, "*Arbaces to the Lion!*" The prætor called out, "Officer, remove the accused Glaucus."

"As the prætor gave the word of release there was a cry of joy—a female voice—a child's voice, and it was of joy! It rang through the heart of the assembly with electric force; it was touching, it was holy, that child's voice. And

the populace echoed it back with sympathizing congratulation. 'Silence!' said the grave prætor—'who is there?' 'The blind girl—Nydia,' answered Sallust; 'it is her hand that has raised Calenus from the grave, and delivered Glaucus from the lions.'"

So the voice of the child rings through the earth. Every-where it is "touching, it is holy, that child's voice." It calls out from the realm of innocency and faith and joyousness to the world of guilt and of evil consciousness and of despair. Thank God for the ministry of the child!

> "Nearer I seem to God while gazing upon thee!
> 'Tis ages since he made his youngest star;
> His hand were on thee as 'twere yesterday,
> Thou later revelation!
>
> * * * * *
>
> O bright and singing babe,
> What shalt thou be hereafter?"

The Christian Church answers this question; answers it as no other religious faith on the earth has been able to answer it.

"What shalt thou be hereafter?" Behold Him of Nazareth standing with outstretched hands: "Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven!"

We have not heretofore spoken of the Sunday school as though it were exclusively for the instruction of children. We do not so regard it, and do not so speak of it. We have been trying to call the attention of the Church to the fact that the Sunday school is designed to promote a thorough knowledge of the word of God, and a thorough training in the Christian life. This being its aim, and adults needing such knowledge and training as much as children, we have tried to interest adults in the Sunday school. The children will attend the school of the Church without much persuasion. They should also be brought up to a regular attendance at the preaching service. They should early be led to a personal knowledge of Christ and an identification of themselves

with the Church. To these two topics let us give some attention.

First, *the attendance of children upon preaching*. It is desirable. The service is one divinely appointed. It is a means of spiritual quickening. It is an intellectual stimulant. It elevates the tastes. It is a wholesome way of passing a portion of God's day. It is calculated to exert a great influence upon the child as a member of society and of the nation whose prosperity so much depends upon the recognition of God. The reverence there begotten for the minister, as an embassador of heaven, has a beneficial effect. The worship is inspiring. Blessed are the children whose feet tread the courts of the Lord's house on the day of the Lord; who go thither from habit, never having known any thing else from earliest childhood!

We are familiar with the usual objections: "The child cannot understand the sermon." Nor do all adults. We shall do well to remem-

ber that the children are more appreciative hearers than many suppose, and that with increase of culture and wisdom and tact on the part of the ministry, we shall have more simplicity and plainness of speech in the pulpit, to the advantage of both children and adults. "Our children are disinclined to go." How does it happen that they have ever had any choice in the matter? They should not remember the day when they did not attend preaching. But then, what has their disinclination to do with the claims of God and of their earthly parents? Have they not learned prompt and unquestioning obedience to a father's command? And do parents grant children a release from all uncongenial tasks? Because disinclined to it, do they neglect the week-day school and its appointed lessons? "We may prejudice our children against public service, so that when they become old they will not attend because alienated from the Ch ırch by the rigorous discipline of childhood." The opposite is true. The men and

women of our day who are most faithful in attendance on the sanctuary are those who have been habituated to it. Those who were allowed in youth "to have their own way" are not usually the most devout saints, nor the most regular in the discharge of public or private religious duties. We do not sympathize with what are called "special services for children" when they serve as an excuse for non-attendance at the public worship.

Our rule is this: Give some truth in every sermon to hearers of all capacities, to every man his portion in due season, rightly dividing the word of God, and our children will grow up to reverence and delight in the sanctuary and in the law of the Lord.

Let ministers urge upon heads of families the importance of this duty, and then let them study so to read the Scripture lessons, and order the service of song, and preach the words of eternal life, that the "duty" discharged by the parent may be by the Pastor transformed into a

"delight" to the children. So shall they bless him: and the blessing of a little child is next in preciousness to the blessing of the Lord himself.

A few words upon the second topic: *The children and Church-membership.* Whatever be the theological opinion and the ecclesiastical policy with reference to childhood and its religious life and relations, one thing is incontrovertible. The earlier a child can be brought to a personal recognition of Jesus as his Saviour, and to a personal identification with the Church, the better for him. Baptized or unbaptized in infancy, at birth a sinner or by the provisions of grace virtually a saint, with these questions we have not now to do; but as early in the child's life as possible, we say, teach him implicit trust in Christ, and the full consecration of his little life and all its possibilities to Christ. We may depend upon the co-operation of the Holy Ghost, who will supplement our lack of insight into the peculiar

nature of the child, and the immaturity of thought and conviction which we are so prone to attribute to our youth.

Let us, however, be wise with our very highest wisdom in this direction. Remembering that the conversion of the little one is the work of the Spirit, let us seek the Spirit. Remembering that the Spirit operates through the truth, let us teach the truth. Especially do we advise:

1. Distinguish between a transitory emotion easily traceable to circumstances, and the deeper and often less demonstrative work of the Spirit of God.

2. Guard against unwise public methods of "seeking religion." We believe that children should publicly profess Christ; but we are painfully aware that the very measures often adopted to secure this end are more likely to develop pride and morbid self-consciousness than piety and humility. Let God's ministers guard this interest under the leading of

God's Spirit and the dictates of their best judgment.

3. Take good care of the little disciples after the first profession. Teach them, bear with them, aid them; remember that they are children, and never seek to adjust upon their souls an overgrown type of piety which has been taken out of a "religious biography," and which was, even with the adult, an exception, if not an excrescence. Never try to take the "boy" out of a boy in order to make him a Christian. What he loses is worth more to him than what he receives in the exchange. Rather lead him into the paths of practical faith in God. Teach him the glory of hard service for Christ. Exalt principle. Store his mind with Gospel facts and maxims and promises. Teach him to pray daily, to love Jesus as he loves his mother, to be *true* always and every-where, to avoid all pretenses, to fairly represent the power and nobleness of the Christian religion at home,

in the play-ground, at school, and in the street.

Of the Sunday-school teacher as a guide and class-leader we shall speak further on.

He that ruleth, with diligence.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

The heart of the wise teacheth his mouth,
And addeth learning to his lips.
Pleasant words are as an honeycomb,
Sweet to the soul, and health to the bones.

Hear; for I will speak of excellent things;
And the opening of my lips shall be right things.

We are taught and we teach by something about us that never goes into language at all.—BISHOP HUNTINGTON.

CHAPTER VIII.

THE SUPERINTENDENT.

"And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after." —HEB. iii, 5.

THERE are three qualifications which are indispensable to the efficient Sunday school superintendent:

1. *A true personal character.* This is important, since it determines the quality and spirit of his teachings, the character of the persons whom he selects as his assistants, and makes itself felt in the very atmosphere of the school-room. His unconscious influence should be helpful and holy. He is all the while communicating a personal, involuntary influence. Like Hercules, of whom it was said, "Whether he walked or stood or sat down, he conquered,"

—the Sunday school superintendent is affecting the opinions, tastes, and habits of others. "We are watched," says Bishop Huntington; "we are searched through and through by those we undertake to lead; not in a jealous or malignant criticism, but in earnest, good faith." Our looks teach. "The countenance of holy men," says Chrysostom, "is full of spiritual power." Our gait, and tones of voice, and spontaneous expressions, and the reputations we have, all are full of teaching energy. A superintendent should be a man of unsullied name; a man whom it pays a teacher or a scholar to think about; who, when his name is casually mentioned, or by some association suggested, during the week, brings to the heart a feeling of gladness and gratitude and aspiration. There is scarcely a scholar who does not have occasion to think about his superintendent a score of times every week. Well for both if the accidental recurrence of the superintendent's name or face or voice brings a holier purpose to the pupil.

2. The second element in the successful superintendent is the *quick eye.* He must see in order to govern. He must see promptly. There are men who seem never to detect disturbing elements in their schools. They have no sensitiveness. If aware of trouble they seem unable to locate it. And so the school runs on with undetected, and of course uncorrected, evils to hamper and weaken it.

3. A man may have character and a quick eye, and yet not be a good superintendent. The third indispensable qualification is *governing tact.* He must be able to touch the spot where trouble is in the school-room. We know superintendents who stamp and ring and scold and suffer, but do not know how to make things better.

There may be inherent strength without ability to rule. The connection may be wanting between the engine and the spindles. A cog is broken. A strap has slipped. The power goes for nothing if the connection be severed.

The true superintendent has personal power, is prompt to see where its exercise is demanded, and knows just how and when and where to apply it.

We speak of the superintendent principally as a governor. As such he governs in the interest of the Church, not regarding his school as an independency. He co-operates with the Pastor. He announces all public and social Church services in the school, and does his best to secure the attendance of all. It is in no small degree owing to his efforts that the Sabbath morning service and the week evening prayer-meetings are crowded.

He governs through the teachers, as the colonel of a regiment through the captains of the several companies.

He governs in kindness, never publicly rebuking teacher or pupil—repressing disorder firmly; correcting irregularities promptly; but doing all this without appearing to be even for one moment ill at ease himself, and never in the

slightest degree violating the highest standard of courtesy.

He governs honestly. He never buys scholars from a neighboring school by the offer of costly presents, nor bribes his own scholars to proselyte in any way for the sake of enlarging the attendance. He regards all such things with ineffable scorn and contempt.

He governs in calmness. He has a strong will, and brings it to bear with heavy pressure on all departments of his school; but it is done so gently and in so quiet a way that one might almost charge him with governing too little. He brings a school to perfect stillness at will. There is a charm in the quietness of all his movements. The school feels it, and delights to respond by respectful and attentive silence to his word of command. As governor, the superintendent is chiefly a protector. He protects scholars against demoralizing associations in the class; against indifferent and incompetent teachers; against the tendency so painfully

manifest in our day to irreverence in the house of God. He protects teachers against the interruptions of librarian, missionary collectors, visitors and speech-makers—in every possible way aiding and encouraging and inspiring them in their work.

He is superintendent all the week, and not only on the Sabbath. As superintendent he reads up the literature of his profession, attends institutes, visits his teachers in a pastoral way, regularly attends all public services of the Church, co-operates with the proper officers in promoting the growth of Zion, and thus prolongs his term of office indefinitely, because "faithful" like Moses "in all his house as a servant" of God and of his Church.

The superintendent has much influence in attracting adult members to the school, and in exalting the word among them. He aids the Pastor in the week-evening special classes, and will never be content until a flourishing Normal Class is giving good promise of a

band of thoroughly trained teachers for the future.

This is our ideal Superintendent of the Church School. May the number of such laborers be multiplied!

He was more honorable than the thirty, but he attained not to the first three.

And these are they whom David set over the service of song in the house of the Lord, after that the ark had rest.

Out of Machir came down governors,
And out of Zebulon they that handle the pen of the writer.

Shelomith and his brethren were over all the treasures of the dedicated things.

Of making many books there is no end.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

CHAPTER IX.

OTHER OFFICERS.

There are differences of administrations, but the same Lord. —1 Cor. xii, 5.

WE have recognized the Sunday school in its higher form as an integrant part of the Church; the pastor as its head, and the superintendent as his assistant and subordinate. Thus all Church officers, elders, deacons, vestrymen, stewards, class leaders, or by whatever official title designated, become identified with the Church school; and all so-called "officers of the school," who are essential to its organization and successful operation, become thereby exalted to the dignity of Church officials. They may be neither the head nor the heart of the "body of Christ." The lowly service which some are required to perform may cause them to be ac-

counted but the finger or the foot. And yet if the blood of the heart throb in them, their service is no mean thing in His sight who judgeth not according to man's judgment. The finger may at the last wear a lustrous jewel, and the foot tread upon golden streets. The motive of service is what determines its worth. Whatever the "administration," be it in matters high or low, as the world measures the divers ministries of the Church, "the same Lord" will use it for his glory.

We shall offer a few practical hints in this connection upon the duties of Church officers who are more immediately associated with the school department itself, premising that all who are charged with the management of ecclesiastical affairs—whether in matters material or spiritual—should feel a keen and ever-increasing interest in this branch of the Church, and should deliberate and legislate in its behalf; devising liberal financial endowments, providing commodious and comfortable quarters, supply-

ing without stint all requisite apparatus for the most successful prosecution of this work.

In the Church school there must be persons "set over the service of song." What would the Sunday school be without music? What would the music be without some responsible and well-qualified conductor? Let us say a few things about this officer.

He should believe in music as a medium of worship and as a means of grace, and this even in the Sunday school, where it has been too frequently (our pen had almost said, too commonly) a mere source of entertainment and of enjoyment. The CHORISTER we covet believes that the singing in Sunday school should be full of *worship*—sincere, reverent, joyful praise—cultivating in our youth the devotional sentiment, and uplifting them toward God in blessed communion every time they convene to consult his word. Therefore the chorister should be a Christian. This is the first requisition; and this will give an unction to his leadership which

may well compensate the lack of high professional attainment. We do not depreciate the one by strenuously advocating the other. The employment of worldly, trifling, tippling leaders of song in the Sunday schools is simply an abomination. Such men corrupt our youth, and neutralize the holy sentiment which the hymns of Zion put upon their lips.

As leader of singing in a *Church* school the chorister will use the music and the hymns of the Church so as to retain among the young people a knowledge of the "old hymns," and in this way train them to sing in the sanctuary, that the distinction may not be too marked, as is now the case between so-called "Sunday school" and "Church" music.

As a subordinate of both Pastor and Superintendent he will be guided by them in his selections, and will aim in every possible way to increase through the school the power of this important service. It will be a grand day, indeed, for the Church of Christ when

in all the public assemblies the "hosannas" of her children are heard; when the liveliest Gospel melodies of these latter days alternate in the sanctuary with the more grand and stately tunes of a former age, and *all the people*, with more care for the sentiment than for the style of rendering it, give utterance in loud and united voice to the praises of God. This was one secret of the success of early Methodism. This is one of the greatest needs of modern Methodism. May the Sunday school do her part toward correcting the present unfortunate tendency toward "artistic performances" and orchestral monopolies in the house of God!

The SECRETARY is not an unimportant officer in the Sunday school. He is assistant to the "clerk" or "recording secretary" of the Church Are not the names he registers by that very act placed on the roll of the Church? Not all, indeed, as full members, nor as probationers, nor as baptized "subjects;" but if in none of these relations, certainly as *candidates* for the Church

—"catechumens" if you please—and thus within her grasp and under her influence. The secretary should therefore record names cautiously, pass them over to the Pastor regularly, notice and report absences promptly, and seek by all the means in his power—not forgetting prayer and personal correspondence—to hold in the Church perpetually those whose names he is permitted to record on the Sunday school roll. He should see that scholars who must leave the school are provided with certificates of membership and standing. We venture the assertion that twenty good secretaries who hold the true theory of the Church school will save in one year at least a hundred persons to the Church in the places to which they remove, and this simply by providing the departing pupils with certificates, and by anticipating their arrival at the place of destination by a letter, or circular, or duplicate certificate, forwarded to the Pastor resident there. This good work may be still further facilitated by following the dismissed

members with frequent circulars relating to the school, and with personal letters of Christian friendship, counsel, and inquiry. The results of such correspondence should be recorded in a book kept for that purpose. In this way the secretary may all the while extend the influence of the particular Church with which he is identified, and by his pen perform a service of inestimable value.

The duties of the TREASURER are few, easily understood, and usually well performed. We hope that the day is not far distant when each Sunday school shall have an annual appropriation from the Church of which it is a part. This arrangement will render the treasurer's service still more simple and agreeable.

And now concerning the LIBRARIAN. We cannot speak of his duties without advancing a theory relative to the library itself. And this is our thinking on this annoying but important question: We believe that the Church should purchase, organize, distribute, and replenish the

library of the Church Sunday school. 1. Because the Church is largely responsible for the literature read by her members, and by those who are providentially under her direction. 2. Because the dignity attaching to the title and idea of a "Church library" will tend to improve the character of the books selected. They will be more likely to meet the tastes of adults and advanced young people than a so-called "Sunday school library." 3. Because by this arrangement the Sunday school will be relieved of the odium that it now incurs from the unfavorable reputation which Sunday school books bear among cultivated people. 4. Because a Church library will be kept open the more easily during the week to supply readers; thus avoiding interruption of the lessons and waste of time in Sunday school.

How shall a school desiring to secure these benefits proceed in carrying out the plan? 1. Let the Sunday school officers and teachers by a formal vote transfer the library now in the

school to the officers of the Church, requesting them to accept, and to establish a Church library. 2. Let the board (or whatever the Church organization may be called) appoint a committee of at least five judicious, cultivated Christian ladies and gentlemen, whose duty it shall be to read and approve new books, and every month to place a new installment on the shelves, that the interest in the library may be always fresh. 3. Let the library be opened before and after prayer-meeting on a week evening; also on Saturday afternoon and evening. To accommodate persons living in the country or at a distance from the Church, let the Church library be opened on Sabbath at such hours as will not interfere with the service of preaching or of Bible study. 4. Keep a list of all persons who agree to receive, read, and return the books. To all such issue free cards and catalogues.

In some places this plan may be wholly impracticable. It will grow more and more into favor, however, with the large schools, especially

as they learn to depend more upon Bible study and training than upon other and outside attractions.

In the school or independent of it, the library must have a manager and a system. We depend more upon the manager than upon the system. Given, a librarian with tact, industry, and enthusiasm, and he will make any scheme—even the poorest—a success, while without the right man to handle it, the best method in the world will prove a failure.

Last, but by no means least in the roll of Church school officers, are teachers and class-leaders, of whom as workers of the same order and as sub-Pastors we shall speak in our closing chapter.

Remove not the ancient landmark, which thy fathers have set.

And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word.

I have written unto you, young men, because ye are strong, and the word of God abideth in you.

CHAPTER X.

THE OLDER SCHOLARS.

More noble, . . . in that they received the word with all readiness of mind, and searched the Scriptures daily.—ACTS xvii, 11.

WE do not despair of the old, although we labor sedulously, and with such confidence, in behalf of the young. Sometimes we are afraid that theories which place so high an estimate upon the opportunities of childhood may tend to discourage those who, looking back from middle age upon lost privileges, almost assure themselves that past neglect has forfeited future opportunity. The lamentation which closes with the fateful words, "Too late!" may prove disastrous to the doubting and despairing soul.

Why should we pronounce our own doom

while the sun shines upon us, and the good God prolongs our lives, and the glorious Gospel appeals with its "whosoevers" to the ears and hearts of men?

Why should the old neglect mental improvement because in early life they gave so little attention to it? The records of history speak hopefully to the old. We have somewhere met the following illustrations of the possibilities of age: "Socrates at an extreme age learned to play on musical instruments. Cato at eighty years of age thought proper to learn the Greek language. Plutarch when between seventy and eighty commenced the study of Latin. Boccaccio was thirty-five years of age when he commenced his studies in light literature, yet he became one of the three great masters of the Tuscan dialect, Dante and Petrarch being the other two. Sir H. Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a

most learned antiquarian and lawyer. Colbeth, the famous French minister, at sixty years of age returned to his Latin and law studies. Ludovico at the great age of one hundred and fifteen wrote the memories of his own times. Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek until he was past fifty years of age. Franklin did not commence his philosophical pursuits until he had reached his fiftieth year. Accorso, a great lawyer, being asked why he began his study of law so late, answered, that indeed he began it late; he could therefore master it sooner. Dryden in his sixty-eighth year commenced the translation of the Iliad, and his most pleasing productions were written in his old age."

Many an old man has learned the wisdom of Christ, and commenced a career of discipleship with the frosts of age whitening his brow. With regret for a wasted past of threescore years, he has consecrated the remaining

eternity of his existence to the God who made and redeemed him.

Let not the aged neglect the improvement of mind and heart and time and all gracious opportunity. Let the Sunday school be a school for all. Let the Bible be the text-book of the infant and of the octogenarian. Let hope cheer and inspire the trembling, self-distrustful, regretful man who, having long absented himself from Christ, seeks at last to be a true and studious disciple in the school of our great Master.

But there is an important class in the Church and community who do not count themselves old enough to be called adults, and yet who protest against being regarded as children. We call them "the young people." Now the Church must have a firmer hold upon this class. One or two hours a week of Sabbath school singing, teaching, and social cheer will not suffice.

Here is the great problem—How shall we secure the regular attendance of a larger propor-

tion of young people and adults at our schools, and how gain a firmer hold upon them when once connected with us? It is important, too, in securing this hold, to do it by means that will contribute to the great end of our Church-work—the development of Christian character through Bible study. Now, how can we induce our people generally to study the word of God? How surround this work with attractions sufficient to counteract the dissipating influences of the world? How make such study contribute to the social life and strength, as well as to the spirituality, of the Church? These questions have been asked over and over again by Pastors and influential laymen. We propose to give an answer.

1. The Pastor himself has more influence in this matter than any other man, we had almost said than any five men in his Church. His position gives him a sort of authority. His words weigh more than the words of other men. As we have already shown, in his pulpit an-

nouncements, prayers, and sermons, in prayer-meetings, in pastoral calls, in casual contacts with the members of his Church, he may do a vast deal for this work. Then what so mighty as his personal example?

2. A few influential Church-members and office-holders may form themselves into an efficient league whose words and example, operating in the several spheres of personal influence, would draw many adults toward the school of the Church.

3. A higher order of teaching in the school will work incalculably more than outside influence, and where the two can co-operate we may look for rapid and gratifying growth.

4. The relinquishment (in smaller places) of one of the sermons would afford time for a service of Bible study. In large cities, where pulpit competitions are rife and require two regular public services, the modification of one of these into a sort of popular Bible lecture-lesson would soon so charm the people with biblical study,

and furnish them opportunity to attend to it, that the Church could fulfill the Master's command to *teach*, as it now does to *preach*, the word. Such a "Bible service," with simultaneous answers from the vast congregation, with illustrative diagrams, maps, etc., to aid the teacher or lecturer, with songs of salvation sung by old and young in a magnificent chorus-choir composed of the whole assembly, would be no desecration of God's day, and would develop vastly more intellectual activity and love for the Holy Scriptures than it is possible for the present preaching service to secure.

5. But at present let us see what may be done during the week in the direction indicated. And to make our plan clear, let us formulate it in a Constitution. We suggest it tentatively, for although during our early pastorate we employed some of its features, others are, so far as we are concerned, entirely untested.

CONSTITUTION OF THE SENIOR CIRCLE.

1. It is the design of the *Senior Circle* connected with —— Church to encourage the habitual and thorough study of the Holy Scriptures, especially by the young people and adults of the Church and community; the cultivation of correct habits of reading and study, and the promotion of a true social life in connection with the Church; and to do this in such a manner as shall advance the divine kingdom in our midst, tend to the deepening of spiritual experience, and the increase of our moral and religious influence.

2. There shall be a principal, secretary, and treasurer, who, together with the Pastor of the Church and the superintendent of the Sunday school, shall constitute a board of managers, all of whom shall be elected annually. [Where the Pastor or superintendent is elected as principal another name shall be added, so that the board shall always consist of five officers.]

3. The Senior Circle shall hold a meeting every week. Once every quarter it shall be known as the *social session.* Three times every quarter the meetings shall be known as the *lecture session.* Nine times a quarter they shall be called *lesson sessions.* [The *social session* is designed to be a sort of *conversazione,* or literary gathering for social conversation, the examination of pictures and maps, the reading of essays, etc., etc.; this meeting to be free from formality and restraint, and calculated to mingle the freedom of a Church sociable with the higher ends of literary associations. Such literary meetings are now quite common among select circles in the Church. The Senior Circle will aim to popularize them. At the *lecture session* some scientific subject may be taken up, and illustrated by diagrams, experiments, etc. Popular lectures on chemistry, astronomy, photography, telegraphy, etc., etc., prepared by home talent and in the interest of Christianity, would soon awaken an interest in that Church and its

school, and secure the best talent of the community to do a grand work in the way of religious culture for all concerned. The *lesson sessions* should be devoted to the study of the semi-secular phases of the Bible, which can have little or no place in the regular Sunday school exercises, such as outlines of Bible history, the geography of the Bible, its manners and customs, natural history, civil and religious regulations, etc., etc., a department full of fascination, throwing light upon all parts of the holy Book, and yet but little known by the mass of even Christian people.*

4. The Senior Circle must never interfere with the Sunday school and its established meetings, nor under any circumstances hold Sunday sessions. [While the organizations are entirely distinct, the Circle is designed to encourage and foster the school by attracting to it the older portion of the community.]

* We shall speak more at length on this subject in the next chapter.

5. There shall be two grades or classes of members in the Senior Circle. First, the *pledged:* those who agree to attend regularly the sessions of the Sunday school and the Senior Circle, prepare all lessons required, and obey the regulations adopted. From this class the Board of Managers must be elected. Secondly, the *invited*, who may, by vote of the pledged members, be enrolled as members of the Circle. The invited members are entitled to all the advantages of the Circle except the right to vote and hold office. No person under fifteen years of age can be a pledged member.

Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh. And the men went and passed through the land, and described it by cities into seven parts in a book.

Come over into Macedonia, and help us.

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.

> Give all thou canst: high heaven rejects the lore
> Of nicely calculated less or more.—WORDSWORTH.

CHAPTER XI.

COLLATERAL AIDS.

"Give thyself wholly to them."—1 TIM. iv, 15.

THE Bible is an immense book. It is as wonderful for its richness and variety as for its magnitude. There is scarcely a branch of human knowledge upon which it does not shed some light. It is a book of diverse sciences, albeit its central science is that of salvation. To this all the rest bow as the sheaves of Hebron and the stars of heaven bowed to Joseph.

In the unfolding of the plan of redemption which the Bible records we find a treasure of history, of biography, of geography, of ancient, peculiar, and almost forgotten usages, of philosophy, of ethics, of theology—such as no other book in the world contains. Now if a man

would be head-master of the school in which this great volume is the text-book, he must indeed give himself wholly to these things. He has no time for any thing else. He must be literally *homo unius libri.*

The minister who becomes an enthusiastic pastor and teacher will find the pulpit a limited sphere and the Sabbath but a small portion of the time he needs for exposition, and for training his people in the contents of the Book. Prizing all the knowledge which God has there communicated, he seeks to awaken in his young people and among the old an intense delight in truth. He trains them in Bible history and biography, knowing how much is lost by not taking up its events in their due chronological order. He trains his people in Bible geography—for how can one adequately comprehend history without geography? Is not the Bible full of geography? And do not the lands of the Bible yet remain singularly unchanged in most of their features, as though God would preserve the land to com-

plement and thus corroborate and illustrate the Book? The old customs—domestic, political, religious—how they are inwrought into the very texture of the divine poetry, prophecy, and precept! One cannot clearly interpret the Word unless he knows these customs. And does not the far East still hold them? Are they not glowing on granite and marble walls in Egypt? Do not the clay books of Nineveh and Babylon perpetuate the knowledge of them? Our wholly consecrated Pastor brings land and book, custom and book, picture and book together. The one explains the other. The young people who cared little for the Bible at first have been led into the very heart of it by way of Egypt and Sinai and Syria and Nineveh. They looked eagerly at the "stones" he showed them, and lo! they found written on them the command ments of God.

The Bible is a book of doctrines. The Church Catechism is a systematic arrangement

of these doctrines. They are there formulated. They are to be buried in the mind of childhood as the conduits and water-pipes are laid under a city. For a time they seem almost useless; hidden and forgotten. But lo! one day the gates in the reservoir are hoisted, and through the buried pipes rushes a stream of cold, refreshing, delightful, life-giving water. So our Pastor believes in the "dry formulas" of faith; but he teaches them in so pleasant a manner that they never seem dry to *his* scholars, and betimes, and before a long time too, the streams of salvation flow through them.

The Church is also an *army*. The Pastor knows this well, and all the week keeps his people drilling and warring and working. He raises up from among his little people a band of willing laborers and brave soldiers. He scatters tracts by their hands. He collects by their aid missionary money. He distributes Bibles, he visits the poor, the sick, and the imprisoned through his busy people.

Knowing that service rendered is all the more zealously and efficiently performed if it be *intelligent* service, he trains his people in missionary work. They know the missionary maps and the various fields of missionary labor the peculiar difficulties to be there overcome, the measure of success achieved already, the work remaining to be done.

He moreover trains his people in all kinds of Christian work, and makes them acquainted as far as possible with the history of eleemosynary institutions and brotherhoods the world over. His Church is itself a "College for Bible students and for Christian workers."

Science is busy. He exalts science, but never above the God of science; and he strips infidelity of all its modern pretenses and sophisms, never for a moment admitting the possibility that revelation may yet succumb to "reason," or scientific culture displace the old-fashioned Gospel. He understands science, and tries to awaken in his membership, old and

young, an admiration for it; but in this he never loses sight, nor allows them to lose sight, of the cross of Christ.

The consecrated Pastor trains up teachers from the senior scholars. He believes in *normal classes.* He graduates a band of well-trained young people every year, appointing them to office in the presence of the whole congregation, and requiring of them certain sacred vows before he accepts their service.

Such a Pastor finds perpetual delight in the word and the work of the Lord. And need we say that the Lord himself delighteth in such service and in such servants?

Except the Lord build the house,
They labor in vain that build it:
Except the Lord keep the city,
The watchman waketh but in vain.

This is the word of the Lord unto Zerubbabel, saying,
Not by might, nor by power,
But by my Spirit, saith the Lord of hosts.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

CHAPTER XII.

THE GREAT NEEDS.

"Go . . . teach (disciple) all nations. . . ; teaching (instructing) them. . . ; and, lo, I am with you alway, even unto the end of the world."—MATT. xxviii, 20.

THE first and main want of the modern Sunday school is the MASTER'S presence. The spiritual mission of the institution has been forgotten, less by the talkers at conventions than by the great majority of teachers who never attend conventions. The theory of the few outreaches the practice of the many. We have reason to fear that there are many teachers who make no personal religious appeals to their pupils, who never pray with them, in whose classes young persons have remained for years without a knowledge of Christ, without any deep-wrought convictions, and even without

one zealous effort on the teacher's part for their conversion. Such classes and such schools seem to lack only one thing, but it is the one thing needful. Enthusiasm, numbers, attractiveness, and a score of other charms they may possess, but O! where is the Master?

We trace this lamentable lack to the indefinite if not incorrect theories which underlie the Sunday school. If what we build be a breakwater instead of a light-house, why be surprised that no rays fall upon the black night from its summit? If the Sunday school is a human, subordinate, temporary substitute, independent of the Church and without Divine authority, who can wonder that the Divine co-operation has not been sought or secured! If it is organized merely to *hold* childhood until the Church itself shall come with diviner powers, we need not measure its worth by any spiritual result, and may expect that in the zeal to perfect its organization, display its drill in music, martial movement, and biblical schol-

arship, it will too often forget to pass its pupils over to the Church, and not unfrequently alienate them from it. But the school is more than this theory allows, and it needs first and always the Divine co-operation. No degree of convenience and elegance in architectural arrangements, no completeness in appointments, no precision and harmony of movement in discipline, no thoroughness in intellectual training, no impressive proprieties in devotional service, no ingenious illustrations from the superintendent's desk or blackboard, no eloquence in occasional addresses—none of these things can compensate for the absence of the "power" which the Holy Ghost alone imparts. The Master's presence is indispensable, for ours is the *school of Christ.* We certainly need the Spirit in the school of the Word, because the Word is the "sword of the Spirit."

Next to the Master's presence the modern Sunday school craves *ecclesiastical recognition as a means of grace.* The Methodist Church

owes more than she can estimate to her system of class-meetings. By this she has maintained a permanent pastorate in connection with the itinerancy. The class leaders are the Pastor's assistants—sub-Pastors. We have often asked, Why may not the groupings or classes of the Sunday school be incorporated in the arrangements of the Church? Thus we should secure unity of plan, and at the same time increase the number of the Pastor's authorized helpers.

Are the objects and appropriate methods of the Church and school classes so diverse as to render this impracticable? The Church class seeks the advancement of each believer in the divine life; it encourages the free expression of his convictions, needs, and attainments; it rebukes, exhorts, admonishes, and instructs, building him up in Christian knowledge and purity. To the inquirer it is the Interpreter's house, where many great truths are for the first time explained to him. Now precisely what the

Church class scholar needs our Sunday school scholar needs—frank conversation about the way of life, admonition, exhortation, instruction, and encouragement—all tending to growth in grace. We claim that this is the true object of the Church school. It is a spiritual, not an intellectual gymnasium. It strikes at the heart. Alas! that we have so few such schools. Our most approved teachers have inquired more after *method* than after *power*. To recite well every Sabbath, and not so much to live near to Christ and to work for Christ every day, has been the great aim of many of our most celebrated schools.

We would fain impress Pastors, teachers, superintendents, and scholars with the fact that the Sunday school is designed to strengthen religious character and experience; and that what the faithful class leader would do for his class member, the faithful Sunday school teacher should do for his scholar. "But all Sunday scholars are not Church members." *Full mem-*

bers by faith and baptism, alas! no; perhaps not even *probationers* or *seekers*. We have not been sufficiently aiming at this. We have not informed our pupils upon their admission to the school that we could not do our best work for them until they had given themselves to Christ. And we fear that a large majority of the Sunday school scholars are unconverted. Though not "full members," "probationers," or "seekers," do these scholars sustain no relation to the Church? "Baptized members from infancy, perhaps." But for them we organize Church classes. Are all other scholars outside of the Church, in such a sense as to render the class arrangement inappropriate and unprofitable? We hold them by parental authority, and generally by their own consent, and we claim that as candidates for baptism—"catechumens" like those of old—they are in some sense connected with the Church. They walk at least in the outer courts, and we may more easily than we think (because Christ is with us) lead them up

through the gate Beautiful into the higher courts of the Lord's house. The catechumens need the pastoral and sub-pastoral care. By virtue of their relation to the Church through the families to which they belong, we are directed in the Discipline to visit and instruct them. Shall their voluntary relation to the school of the Church grant us no similar or superior advantages? We think that such interest in them, and such ecclesiastical relations guaranteed them, would exalt their view of the Church, and make them eager to enter her higher fellowships.

"But would you turn the exercises of a Sunday school class into those of a Church class?" We should unquestionably correct the one-sided methods of each by a blending of their respective characteristics. To the study of Scripture truth (the chief thing in the best Sunday school classes as now conducted) we should add the element of personal experience, (the main thing in the Church class.) The ever-present aim

of the Sunday school teacher should be the spiritual profit of his scholars. The frankest expression of their religious doubts and desires should be encouraged. Every lesson should be examined with a view to the edification of each pupil. And if the Church class leader, following the Sunday school teacher's example, were to introduce more of the divine Word into the exercises of his weekly meeting, we are confident that an element of interest and strength would be imparted to the service. Truth is the sword of the Spirit; truth is the wire through which the celestial currents sweep.

Father Reeves, the matchless class leader of Lambeth, knew the value of the Bible, and was never satisfied "until each member *could for himself prove from the Scripture* every doctrine he professed, and quote from Scripture the warrant for each promise, on the fulfillment of which he relied." He used occasionally to devote an entire session of his class to the study of a Scripture lesson, as a Bible class would. When

men of middle age, and old men who did not know how to read, were brought into his class he taught them. "And," said he, "we set apart a Sunday for them to read a portion of Holy Scripture to us, to hear how they improve, and to stimulate others to learn." *

Can we forget the "Holy Club" at Oxford, with their week-evening meetings for reading the Greek Testament and the ancient classics, and on Sunday evenings their studies in divinity? "They built me up daily," says George Whitefield, "in the knowledge and fear of God, and taught me to endure hardness as a good soldier of Jesus Christ."

We say, then, let us make the Church class a

* The biographer of Father Reeves, after reporting his method of conducting class, says, "Rather novel this! some may be disposed to exclaim. Yes; but let them that say so think again, and they will acknowledge it undeniably good. This excellent leader would not have his members satisfied until they could prove from Scripture the soundness of their faith, and until, to the joy of their souls, they could read for themselves in their own tongue the wonderful works of God. May such leaders and members be multiplied!"

Bible school for spiritual growth, and its leader a teacher; and let the Sunday school class become a Bible school for spiritual growth, and its teacher a leader. This arrangement will not interfere with, but rather benefit, the love-feasts and general classes of the Church, increase the thoughtfulness and stability of Christians, render the preaching of God's word a greater delight, and enable us to retain in the Church the multitudes of young people who now every year drop out of our schools through the lack of Church sympathy, of adult attendance, intellectual food, and spiritual influence.

The next most urgent demand of the Sunday school is to be met by *earnest, trained Christian teachers.* We would not raise an impracticable standard here. First the teacher should have a general knowledge of the plan of salvation; then that experience of God's grace which makes the plan precious and real. These will be accompanied by a love for the "word of his grace." Then he needs the *will* to wrest time

enough from the world's grasp every week for a careful preparation of the lesson; *love* enough for the scholars and that truth to make the teacher simple, conversational, and straightforward in his manner; *tact* to draw out the scholars' own thought, and concentrate their attention upon the one central truth of the lesson. These will give the teacher, under the divine blessing, abundant success.

After this, the more biblical and scientific knowledge the teacher has the better. Mere intellectual brilliancy and force, without heart or Christ—away with them! and away with all lifeless systems of teaching! We love system, and believe in thorough analysis in order to exhaustive exegesis, but let this be attended to in the study at home. In the class, let our method be that of free and wisely-directed conversation, arresting the attention of all, eliciting the opinions and experiences of each, and leading to profitable self-application.

The personal character of the teacher is of

paramount importance. Piety is as indispensable here as in the class leader and pastor. The teacher's character is a perpetual presence with the scholar, so that it is itself a constant teacher. Through his influence the sown seed of the Sabbath is growing seven days in productive soil, though the teacher "knoweth not how." Frivolity, love of dress and pleasure, carelessness, indifference, unkindness, superficiality and vagueness in teaching—these, too, are seed, and they drop in the soil and grow, and what wonder if they choke the seed of the kingdom in the pupil's soul?

Blessed is he whose whole soul is given up to this work of teaching the word of God! He is blessed *here*, for the study of the truth makes him even now free on the earth. Then, moreover, the fruit is often gathered this side the New Jerusalem. There are teachers now living to whom their scholars have said: "Thanks, ten thousand thanks, for your faithful service. Lo! it has brought us to Christ!" Now this is heaven itself.

Such a teacher will be blessed hereafter—eternally blessed! Do you not hear the words already falling from His lips who shall sit upon the "throne of His glory?" Hark!

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. xxv, 34, 40.

THE SUNDAY-SCHOOL

NORMAL GUIDE.

1. We here present a series of Sabbath-School Normal Lessons on topics selected by a committee of gentlemen representing ten different denominations. We furnish in this "Normal Guide" helpful outlines, notes, analyses, mnemonic devices, normal praxes, directions for personal and home study, with references to other books for reading and study.

2. This "Guide" is adapted to the use of any local normal-class, and of individual students, who, deprived of normal-class, institute, and assembly opportunities, are compelled to pursue such studies at home and alone, and who are so busy that they can spare but a few minutes a day for study.

3. For a full account of the Chautauqua Course, with its grades, classes, programmes, books, certificates, and diplomas, address "Chautauqua office, Plainfield, N. J." The work which began with Sunday-school studies in 1874 has developed especially in the department of "week-day work," until it presents full courses in secular and biblical departments.

4. Let the class or the individual taking up this "Guide" as a text-book steadily prosecute the prescribed course; never yielding to discouragement; often consulting ministers or experienced teachers; occasionally visiting the public schools; talking about the subjects of the course to children and neighbors: and by much reading, close thinking, frequent conversation, and fervent prayer, seeking to be thorough and devout Bible students, and efficient and enthusiastic Bible teachers.

5. This course of biblical and Sabbath-school lessons cannot be studied and completed within the two or three weeks of a summer assembly. There must be a preparatory and a supplemental work, a *pre*-view and a *re*-view. The way to profit by Chautauqua, and Island Park, and Round Lake, and South Framingham, and other assemblies, is to work hard, alone and in classes, before these services open, and to follow them by further reading, thought, and practice.

6. During the two weeks of an assembly one may review what has been done; carry on what has been begun; witness the illustration of methods of teaching; receive directions for after-study, and acquire more knowledge through class-drills, specimen lessons, conversations, and lectures.

7. The following general plan may be adopted in taking up these lessons:

1. Normal class **Reviews** of the lessons on the Bible—names, books classification, writers, languages, gradual development, canon, principal versions; Bible biography, manners and customs, natural history, and other biblical topics;
2. **Class Drills** on Bible evidences and inspiration; on Bible history, chronology, geography; on the mission and power of the Bible, and on laws of interpretation; on the Sabbath-school superintendent's office and work, the teacher's office and work, the teacher's Bible and other helps, and the teachers' meeting; on the study of a Bible lesson, on the powers of the soul; on acquiring, retaining, applying, and communicating knowledge;
3. **Lectures** on Bible institutions, prophecy, and doctrines; on the teaching process; on the new departures in Sunday-school work; and on the power of crayon in teaching;
4. **Conversations** and **Question-Drawer Hints** on the Sabbath-school; its place, purpose, domestic and ecclesiastical relations, organization, officers, management, classification, appliances, lesson systems difficulties and mistakes of Sabbath-school teachers, week-day power of the Sabbath-school; home preparation by pupils; teaching careless and insubordinate pupils;
5. **Praxes** and **Illustrations** on the teaching process—approach, attention, illustration, analogies, analysis, questioning, quickening, reviewing, memory-training, self-application, word-picturing, map-drawing; teaching senior, intermediate, and primary classes; the Sabbath school programme; the "Assembly;" the children's meeting etc.

SPECIAL NOTE.

1. Sunday-school teachers should cultivate the habit of *writing* notes, outlines, questions, incidents, etc. Writing promotes accuracy, improves the memory, and gives one command of his knowledge.

2. Sunday-school teachers should *converse* as often as possible about general biblical and educational themes, and especially about the particular lessons which they expect to teach.

THE NORMAL COURSE.

I. BIBLICAL DEPARTMENT.

I. THE NAMES OF THE BIBLE.

1. The names of the Bible may be divided into *five* classes:—
   1. From the *material* used in making ancient books—"bible."
   2. From the *mode of revealing* truth—"oracles."
   3. From the *mode of recording* truth—"scriptures."
   4. From the *contents* of the book—"word," "law," "law, prophets and psalms," "testaments," or "covenants."
   5. From the *character* of the book—THE Bible, the HOLY Bible, the CANONICAL Scriptures.

2. The *ten names* of the Bible: B. O. S. W. L. LPP. T. C. TB. THB., and CS.

3. For further study examine, by means of a good dictionary, the derivations and literal meanings of the following words: **Bible, Oracles, Scriptures, Testaments, Covenants, Canon.**

4. Consult Chautauqua Text-book No. 19, *First Exercise.*

5. At home teach some child or children the *names* of the Bible, and tell the story of *Moses receiving and breaking the tables of the law.*

II. THE BOOKS OF THE BIBLE.

1. The Bible is **the** Book of books; divine in its origin, and expressing the divine wisdom and love.

2. The Bible is a Book of **books,** containing a number of small pamphlets, or tracts, written by different persons, in different places, at different times, in different languages. These books vary in subject-matter and literary style.

3. The Bible contains **66** pamphlets, or books, **39** of them constituting the Old Testament, and **27** the New.

4. For further information examine Chautauqua Text-Book No. 19. *Second Exercise.*

5. On a slate, or home black-board, place a picture of the Bible; on the outside of it place **39**, under that **27**. Draw a line, under which place **66**. Write the word **Different**, and under it place the following initial letters: **P. P. T. L. S-M. L-S.** By means of this little black-board device teach one or more children the numbers of the books in the Old and New Testaments, and also the substance of paragraph 2, above.

6. Encourage some child to teach the above in your presence to another child.

7. Tell them about the Bible as a "library," rich, great, cheap, accumulating through the centuries.

III. THE CLASSIFICATION OF THE BOOKS OF THE BIBLE.

1. Read the following *texts* of Scripture: 2 Cor. 3. 14; 2 Cor. 3. 6; Zech. 7. 12; Matt. 11. 13; Matt. 22. 40; Acts 13. 15; Luke 24. 44.

a. The *Modern Classification:*

1. The **Old** Testament..... 39
   1. The Pentateuch: G. E. L. N. D..... 5
   2. Historical: J. J. R. S. K. C. E. N. E..... 12
   3. Poetical: J. P. P. E. S..... 5
   4. Prophetical:
      1. Greater: I. J. L. E. D..... 5
      2. Lesser: H. J. A. O. J. M. N. H. Z. H. Z. M..... 12
2. The **New** Testament..... 27
   1 Historical: M. M. L. J. A..... 5
   2. Pauline Epistles: R. C. G. E. P. C. T. T. T. P. H.... 14
   3. General or Catholic Epistles: J. P. J. J..... 7
   4. Prophetical: R..... 1

b. For the Jewish Classification see Chautauqua Text-Book No. 19, *Fourth Exercise.*

2. Teach a child or children to master the names of the several classes of the books in the Bible, and also the name of the book under each class. Encourage your home circle of older people to do the same thing.

3. For Helps to Memory see Chautauqua Text-Book No. 19, *Fourth Exercise.*

4. As the following books are named in the class, or at home, let the pupils tell to which Testament and to what class each book belongs, whether to the Pentateuch, Historical, Poetical, Epistolary, or Prophetical. If Prophetical, greater or lesser; if Epistolary, Pauline or General:

Malachi,	Esther,	Jonah,	Ecclesiastes,	Luke,
Chronicles,	Philippians,	Jude,	Joel,	Joshua,
Thessalonians,	Habakkuk,	Proverbs,	Ephesians,	Samuel,
Zechariah,	Job,	Obadiah,	Song of Solomon,	Mark,
Ezra,	Colossians,	Hebrews,	Leviticus,	Ezekiel,
Titus,	Nahum,	Exodus,	Revelation,	John,
Haggai,	Psalms,	Judges,	Ruth,	Numbers,
Corinthians,	Peter,	Philemon,	Isaiah,	Acts,
Nehemiah,	Genesis,	Deuteronomy,	Matthew,	Jeremiah,
Zephaniah,	Micah,	Romans,	Hosea,	Timothy,
Galatians,	James,	Amos,	Lamentations,	John.
Daniel,	Kings,			

IV. THE WRITERS OF THE BIBLE.

1. God has seen fit to employ human instruments in revealing to us his word.

2. In revealing his word God selected certain men to write, complete, and compile it.

3. The Holy Spirit has not revealed the full list of the sacred writers whom God chose to produce his word.

4. The truth of the book does not depend upon our knowledge of the names of the several writers. Law is law, even though we do not know the name of the man who suggested, framed, copied, or printed it.

5. It is probable that the books of the Bible were written by *thirty-six or more* different persons.

6. Most of the books of the Bible were written by the men whose names they bear—for example, Joshua, the Prophets, the Evangelists, and the writers of the epistles.

7. The following partial list will be of service:—

The Pentateuch was, for the most part, written by.....**Moses**
Job.....**Job or Moses**
Judges, Ruth, and Samuel.....**Samuel, Nathan, and Gad**
Esther, Ezra, and the Chronicles.....**Ezra**
The Kings.....**Nathan, Iddo, Jeremiah, Ezra**
The Psalms.....**Asaph, Moses, David**
Proverbs and Ecclesiastes.....**Solomon**
The Acts of the Apostles.....**Luke**
The Revelation.....**John the Apostle**

8. Recall the entire list of books in the Bible, and name the probable writer of each.

9. Teach the children at home to associate the names of the writers with the books. Put the names of the books on the home black-board, leaving space for little fingers to add the writers' names.

10. For further information, consult Chautauqua Text-Book No. 19, *Fifth Exercise.*

V. LANGUAGES OF THE BIBLE.

1. The descendants of Abraham were called Hebrews. The word means to "pass over." Abraham was called Hebrew because he passed over the Euphrates. Others say it is derived from a preposition denoting "beyond," that is, one who dwelt beyond the Euphrates. Others derive it from *Eber*, one of the descendants of Shem.

2. The Old Testament was almost entirely written in the *Hebrew* language—"The language of Canaan," Isa. 19. 18; the "Jews' language," Isa. 36. 13; "the holy tongue," *Targum.*

3. Certain portions of the books of Ezra and Daniel, and one verse of Jeremiah, were written in the *Chaldee* language. The passages in Chaldee are Ezra 5. 8; 6. 12; 7. 12–26; Dan. 2. 4; 7. 28; Jer. 10. 11.

4. The New Testament was written in *Greek.* The Greek of the New Testament was not classic, but was written by Jews who spoke Greek, and "whose modes of thought were formed on Hebrew originals." New Testament Greek is called *Hellenistic Greek.*

5. For further information see Chautauqua Text-Book No. 19, *Sixth Exercise.*

6. Examine specimens of classic and New Testament Greek, and of Hebrew and Chaldee in some cyclopedia.

VI. THE GRADUAL DEVELOPMENT OF THE BIBLE.

1. The Bible was not produced at once, but was developed through the centuries as God produced the supernatural history which these holy books record.

2. There was for more than twenty-five hundred years a great body of *oral tradition*, in which facts of history from the earliest times had been brought down, and with which the people were familiar even before it was recorded in the first book of Moses.

3. Soon after the death of Moses the *Pentateuch* was completed, probably by Joshua, and constituted the law of Israel. These books formed the Jewish Scriptures up to the time of the Babylonish captivity.

4. After the captivity Ezra and Nehemiah collected the canonical books and arranged them in three divisions—the *Law*, the *Prophets*, and the *Psalms.* "All the Hebrew books of the holy Bible were thus collected in one volume about 400 years before the birth of our Lord, ending with the Prophet Malachi."

5. The earliest portion of the New Testament was probably *St. Peter's First Epistle*, written about 16 years after our Lord's ascension. The other

books were all written within the next 20 years, except the Gospel of St. John, and, perhaps, the Revelation.

6. We have to-day the Pentateuch of Joshua's time, the Old Testament of Ezra's time, the New Testament of the time of St. John.

7. Read the above facts by the aid of the following abbreviations: **Grad. Devel. 2500. Oral Trad. Penta. Bab. Cap. Ex. Neh. L. PP. 400. 1 Pet. 16 yrs. 20 yrs. St. J. Rev.**

8. For further information concerning the gradual development of the Bible see Chautauqua Text-Book No. 19, *Seventh Exercise.*

9. Take a Bible and explain to some child or children the composition of the Bible at different ages of the world, showing them the Pentateuch, the Prophets, (which included the historical books as well as the prophetical,) the Psalms, and the New Testament.

VII. THE SACRED CANON.

1. The human mind produces many books, containing human deductions and speculations. Some of these books claim to be the results of human reason; others to be revelations of God or of gods; while some of them are the productions of minds intent on deception and mischief, whatever they may profess.

2. If, therefore, the true God should give a true book for human instruction, there must be **evidences that it is truly from God,** so that men may distinguish between it and the false or defective works of man. There must be a RULE or STANDARD by which we may certainly know just what books are human and what are divine.

3. Therefore, we have what is called THE CANON of Scripture.
   1. The word "*Canon*" signifies literally a straight line, a rule, a law, a standard.
   2. The Scripture itself is a Canon or rule of life, the authoritative standard of religion and morality.
   3. The tests, rules, or standards by which we determine that it is in whole or in part from God are called the "Canon of Scripture."
   4. The catalogue of the several books which are thus examined and proved to be genuine and authentic is called "The Sacred *Canon.*"

4. The Apocryphal Books.
   1. There are certain books which are recognized by the Romish Church as a part of the Holy Scriptures which we regard as uncanonical, doubtful, and not to be accepted as Divine. These books are called "Apocryphal," from a Greek word which means *hidden, secreted, mysterious.* As St. Augustine says: "Let us omit those fabulous books of Scripture, which are called *Apocryphal,* because their secret origin was unknown to the Fathers."

2. Among the Apocryphal books are: *Esdras*, *Tobit*, *Judith*, additions to *Esther*, *Wisdom of Solomon*, *Ecclesiasticus*, *Baruch*, the *Song of the Three Holy Children*, *Susanna*, *Bel and the Dragon*, *Maccabees*.

3. The main arguments against the Apocryphal books are:
   1. The Jews reject them.
   2. Philo, the learned Jew, never quotes them.
   3. They are expressly excluded by Josephus.
   4. They are never quoted by our Lord, nor by the apostles.
   5. Their writers do not claim inspiration.
   6. They contain much that is erroneous in fact and doctrine.

4. There are also Apocryphal books of the New Testament times. These are, however, as easily proved to be uncanonical as those of the Old Testament.

5. Commit to memory the *four definitions* of the Canon under paragraph three, above.

6. Study the main *arguments* against the Apocryphal books.

7. For further information concerning the Canon, see Chautauqua Text-Book No. 19, *Eighth Exercise*.

VIII. THE IDENTITY OR GENUINENESS OF THE SCRIPTURE.

1. The Bible we have does not essentially differ from the Bible of the primitive Church. Its several books have been preserved intact to the present time.

2. There is no evidence that its records have been tampered with. Wherever we find these books in fragments or quotations they are identical with those at present in our hands.

3. From the relation of the sects to each other—Jews, Samaritans, Christians, Greeks, and Roman Catholics, Protestants, denominations—it has never been possible to effect any change without detection.

4. For further information read pages 26–30, Chautauqua Text-Book No. 18.

5. Commit to memory the following: "A book is said to be genuine if we have it as it was written by the person whose name it bears, or to whom it is ascribed."

6. Imagine how difficult it would be for a person to take any well-known document to-day, for example, the Constitution of the United States, and so change it that fifty years from now it would be accepted with all its changes as genuine.

7. How near to the grand old times of apostolic power it brings us, to feel that we look on genuine records made by their own hands!

IX. HISTORICAL ACCURACY OF THE BIBLE.

1. The Bible is in very large measure *historical.* It makes a record of the divine, miraculous action of God in the world, recording ordinary and extraordinary and supernatural occurrences, such as the rise and fall of nations, the career of remarkable individuals, wars, rivalries among ambitious leaders, miraculous interpositions, prophetic announcements long centuries afterward fulfilled, etc.

2. The Christian believer accepts all these historical statements as true, whether they relate to the ordinary events with which we are familiar in all history, or the extraordinary events which belong to a miraculous dispensation.

3. The Bible was accepted as true by the people who lived nearest to the times and places in reported occurrences, and their confidence in the reality of the historic statements of the Bible was so positive that they encountered perils of every kind, and in thousands of cases sacrificed their own lives, in attestation of their firm faith in the historic truth of the book.

4. So far as the Bible touches the realms of knowledge with which we are familiar—philological, geographical, historical, scientific, it is found to be in perfect accord with already known truth. The probability is that its statements beyond the limits of our knowledge are also reliable.

5. For a discussion of the historic argument in favor of the divine origin of the Bible, read Chautauqua Text-Book No. 18, *Fourth Exercise.*

6. Commit to memory the "Student's Review Outline," Chautauqua Text Book No. 18, page 46.

7. Remember the law of spiritual evidence, "He that doeth my will shall know of the doctrine." A surrender of all the moral powers of the soul to purity tends to the removal of all questions concerning a divine revelation, and gives clearer views of its contents.

8. Tell to children the story of the Bible as a record of actual events. It is not a "made-up" book. Its wonderful events happened, and then God prepared men to record them.

X. DIVINE AUTHORITY OF THE BIBLE.

1. This book, which is proved to be genuine and accurate in its historic statements, must have divine authority—for it reveals to us a divine incarnation—JESUS CHRIST, whose life, being truthfully recorded as a mere matter of history, at once establishes the divinity of the Old Testament which predicted him, and which he indorsed, and the New Testament which made record of him.

2. This genuine book, as a history, declares that Jesus Christ was a sinless character; that he wrought miracles, and that he rose from the dead

and ascended into heaven. If this be true as a fact, then every thing is true which he claimed. This involves the divine authority of the words which he spoke, and of the Scriptures which he fully indorsed and authorized.

3. God might have revealed himself to men in many ways, (see Chautauqua Text-Book No. 18, *Second Exercise.*) But he revealed himself through a book containing revelations concerning himself, man, the future, the method by which man may become godlike in character and enjoy God's presence through eternity.

4. Read carefully Chautauqua Text-Book No. 18.

5. Commit the *seven steps*, Chautauqua Text Book No. 18, page 46, and the *Old Chautauqua List*, page 61.

6. Do not attempt to use with children any arguments in favor of the Bible, as though they could doubt its identity. Tell the story—"the old, old story of Jesus and his love"—and they have the essence of all argument, and in their hearts at that.

XI. INSPIRATION OF THE BIBLE.

1. The Bible claims to have been produced by divine inspiration. 2 Tim. 3. 16; 2 Pet. 1. 21; Deut. 31. 19, 22; Deut. 34. 10; 2 Sam. 23. 21; Jer. 9. 12; 1 Cor. 2. 13; 1 John 4. 6; 2 Pet. 3. 16; 1 Thess. 5. 27; Col. 4. 16; Rev. 2. 7.

2. There is a difference of opinion as to just how this divine inspiration was effected in man, and it is a question of no importance. If God gave to man any revelation we may be sure that the contents of the book through which it is made are to be depended upon as the thoughts of God.

3. Commit to memory the following definition by Dr. Knapp: **"We understand divine inspiration to be an extraordinary divine agency upon teachers while giving instruction, whether oral or written, by which they were taught what and how they should write or speak."**

4. Read carefully the definitions of "inspiration" given in Chautauqua Text-Book No. 18, *Fifth Exercise.*

5. Commit to memory "Students' Review Outline," Chautauqua Text-Book No. 18, page 55.

6. Think of the different ways by which an infinitely perfect Spirit might put into human thought divine knowledge, and guide in its declaration and registration.

7. Commit the C. L. S. C. Catechism on Evidences:*

* Prepared by Rev. J. L. Hurlbut.

C. L. S. C. CATECHISM ON EVIDENCES.

I. Definitions.

1. What is claimed by the believer in the Bible? **That the Bible is divine.**

2. What is included in this claim? **The genuineness, authenticity, and inspiration of Scripture.**

3. What is meant by the *evidences* of the Bible? **Those arguments or proofs by which we are able to satisfy a reasonable inquirer that the Bible is not the production of man, but that it is the work of God.**

4. What is meant by the genuineness of Scripture? **That our Bible does not essentially differ from the Bible of the primitive Church.**

5. What is meant by *authenticity* as applied to the Scriptures? **"That they may be relied upon as true and authoritative in all matters of faith and practice."**—*Webster.*

6. What is meant by *inspiration?* **"An extraordinary divine agency upon teachers while giving instruction, whether oral or written, by which they were taught what and how they should write or speak."**

7. How does the inspiration of Scripture follow upon the proofs of its authenticity? **Because its truths could become known only by a divine revelation.**

II. Proofs of Genuineness.

8. Name four evidences of the genuineness of Scripture? **The ancient manuscripts, writers, versions, and councils.**

9. How do the ancient manuscripts now in existence attest the genuineness of Scripture? **By the substantial identity of the text in all of them.**

10. What proof is found in ancient Jewish and Christian writers? **Their numerous quotations from and references to the Bible.**

11. What is the evidence from early versions or translations of the Bible? **Their substantial accordance with the present text.**

12. What proof of genuineness is afforded by the ancient Christian councils? **Their early and unanimous agreement upon the Canon of Scripture.**

13. Name four more proofs of genuineness. **The sects, the controversies, the copyists, and the various readings.**

14. What is the proof from the many sects into which the Church was early divided? **They based their faith on the same Scriptures, and watched their texts jealously.**

15. What is the proof of genuineness from early controversies in the Church? **Both parties appealed to the same sacred books.**

16. What evidence is afforded by the ancient copyists? **They were scrupulously careful in transcribing the sacred text.**

17. How do the "various readings," found in manuscripts now extant, prove that our copies are genuine? **From the trivial character of the differences which they show.**

III. Proofs of Authenticity and Inspiration.

18. What are the four processes which lead to a conviction that the Bible is God's word? **Testimony, probability, experience, and the historic arguments.**

19. What is the authority on which the most of people accept the Bible as divine? **The testimony of others.**

20. What evidence affords a probability that the Bible comes from God? **The fact that it meets a need felt by every soul.**

21. What is the force of the argument from experience? **The heart that trusts the word, tests it, and proves its power.**

22. What is meant by the historic argument in behalf of Scripture? **That which builds up a systematic and complete demonstration of its truth.**

23. How was the Bible regarded by the people who lived nearest to the times and places of the events recorded in it? **It was fully accepted as authentic.**

24. What does their acceptance prove? **That it records facts and not fictions.**

25. What does the Bible contain, besides supernatural truths? **Many references to events of ordinary history.**

26. By what are its historical statements corroborated? **By ancient monuments, relics, ruins, and historians.**

27. By what other allusions is it tested? **By the geography, ethnology, manners, and customs of the ancient world.**

28. What is proved by these tests? **That it was written at the places and times claimed for it.**

29. What other test has been recently brought to bear upon Scripture? **The results of natural science.**

30. How do the teachings of true science accord with the statements of Scripture? **There is a remarkable harmony between the works of nature and revelation.**

31. What distinguishes the Bible from other books? **Its record of the most marvelous of all miracles, Jesus Christ.**

32. Why is the history and character of Christ itself an evidence of the truthfulness of Scripture? **Because no writers could have originated a life and character so wonderful.**

33. What are the facts relating to the construction of the books of the Bible? **They were written by many hands, in different countries, extending through many centuries.**

34. What characteristics does it nevertheless possess as a whole? **Unity of thought and steady development of doctrine.**

35. What does this prove? **That it had one author, and that one, God.**

36. What is the evidence of the Bible from its effects? **The noble characters which result from its teachings show a holy, divine origin.**

37. What is the statement of the Bible itself on the subject of its authorship. **"All Scripture is given by inspiration of God."** 2 Tim. 3. 16.

XII. PRINCIPAL VERSIONS OF THE BIBLE.

1. The Holy Scriptures, having been provided for a race of many languages, must of necessity be translated from its original Hebrew and Greek into the tongues of the nations.

2. The principal versions of the Scripture are the **Chaldee Paraphrases**, or Targums; the **Greek**, including the **Septuagint**; the **Syriac**; the **Latin**; and the **English.**

3. The word "Targum" is *Chaldee*, and means "version," or "explanation." Several of these Targums have come down to us.

4. The principal *Greek* version is called the *Septuagint*, which was made at the request of Ptolemy Philadelphus in Egypt, by seventy-two persons, about three hundred years B. C.

5. Several *Syriac* translations were made, the most celebrated being the Peshito, or literal.

6. The *Latin* translation, now known as the *Vulgate*, was made by Jerome between 385 and 405 A. D. By the Council of Trent it was ordained that "the Vulgate alone should be esteemed authentic."

7. *Nine noble names* are connected with the translation of the English Bible.

B. A. W. T. C. C. C. P. J.

1. Venerable Bede.
2. King Alfred.
3. John De Wyclif.
4. William Tyndale.
5. Miles Coverdale.
6. Archbishop Cranmer.
7. John Calvin.
8. Archbishop Parker.
9. King James I.

8. The present authorized version was suggested in **1603** during the reign of King James I. In **1604** the king appointed 54 men to engage in its translation. The names of **forty-seven** of these translators are known. The work was commenced in **1607**, and completed in **1611**.

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10. Commit the **C. L. S. C.** Catechism on Biblical Literature :*

1. Of how many books is the Bible composed ? **Sixty-six—written by about forty different writers.**

2. How many years was the canon in the course of its construction ? **About 1,500 or 2,000 years, from the times of Moses and Job to those of St. John.**

3. What may these different Scripture writings, taken together, be considered ? **"One harmonious message of God spoken in many parts and many manners, BY men and TO men."**

4. In what language was the Old Testament originally written ? **In Hebrew, except a few of the later writings, which were in the similar Chaldee dialect.**

5. At what time was the Old Testament canon completed ? **About 400 years before Christ, by Ezra and Nehemiah.**

6. What are the Apocryphal books ? **Certain books written by various Jewish authors between the close of the Old Testament history and the beginning of the New.**

7. Are they believed to possess divine inspiration and authority? **The Jews never considered them a part of the sacred writings, and they have no internal evidence of a divine origin.**

8. By whom only have they been considered a part of Scripture? **By the Roman Catholic Council of Trent, held A. D. 1546.**

9. What is the Samaritan Pentateuch ? **A translation of the five books of Moses in the Samaritan dialect, which was made about 400 years before Christ, and has been in existence ever since that period.**

10. What is the Septuagint ? **A translation of the Old Testament into the Greek language, which was made for the Jews at Alexandria about 280 B. C.**

11. What is the Peshito or Syriac version ? **A very ancient translation of the Old and New Testaments into the Aramaic, the dialect of the Hebrews which was spoken in Palestine at the time of Christ.**

12. What is the Vulgate ? **A translation of the Bible made by Jerome, 390 A. D., into the Latin or "common" language of his**

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* Prepared by Rev. J. L. Hurlbut.

time, which has for a thousand years been the standard authority of the Roman Catholic Church.

13. For what purpose was Matthew's gospel written? **Matthew's gospel, the first written, was for the benefit of the Hebrew Christians, and to present Jesus as the Messiah of Israel.**

14. What are the characteristics of Mark's gospel? **It was written under the guidance of the Apostle Peter, and is remarkable for its definite and pictorial account of incidents in the life of Christ.**

15. What was the special aim of Luke's gospel? **To present Christ as the Saviour of the Gentile world.**

16. When and for what purpose was John's gospel written? **It was written at the close of the first century, in order to attest the complete divinity and humanity of our Lord.**

17. What ancient writers have borne testimony to the authority of the New Testament? **Papias, Irenæus, Tertullian, Justin Martyr, and others.**

18. By whom was the first translation of the Bible made into the English language? **A written translation, which remained in manuscript for centuries, was made by John de Wyclif, A. D. 1380.**

19. By whom was the first printed translation made? **By William Tyndale, the martyr, during the reign of Henry VIII.**

20. When was the authorized version of the Bible prepared? **In the reign of James I.; commenced in 1607 and completed in 1611, by forty-seven scholars.**

21. What is biblical hermeneutics? **The science of interpretation, which seeks to discover the true meaning of Scripture.**

22. What does the interpretation of Scripture demand? **Thoughtfulness, candor, and a devotional spirit.**

23. In what way should the Bible be studied? **1.) With regard to its unity, as one book. 2.) With reference to its several books, in their scope and relations. 3.) With understanding of its character, as a revelation of God's truth. 4.) With consideration of the varied and systematic arrangement of its contents. 5.) With candid purpose to discover the evident sense of what is written. 6.) With care to avoid fanciful and erroneous interpretations.**

XIII. BIBLE HISTORY

1. **Five important events** divide the history recorded in the Bible into *four* periods of about 1,000 years each. These events rise as grand columns, marking the four millenaries of history up to the coming of Jesus Christ.

A. E. A. S. C.

[The creation of **Adam**, 4000 B.C., (more exactly, 4004;) the translation of **Enoch**, 3000 B.C., (3017;) the birth of **Abram**, 2000 B.C., (1996;) the dedication of **Solomon's Temple**, 1000 B.C., (1004;) the birth of **Christ.**]

2. **Nine important events** divide the history recorded in the Bible into *eight* periods of about 500 years each. These events mark the eight semi-millenaries of history up to the coming of Christ.

A. J. E. N. A. M. S. Z. C.

[**Adam**, 4000 B.C.; **Jared**, the father of Enoch, born 3500 B.C., (more exactly, 3544;) **Enoch** translated, 3000 B.C.; **Noah** began to build the ark, 2500 B.C., (2463;) **Abram** born, 2000 B.C.; **Moses** led Israel out of Egypt, 1500 B.C., (1491;) **Solomon's** Temple dedicated, 1000 B.C.; **Zerubbabel's** Temple dedicated, after the return from the captivities, (515;) then the birth of **Christ.**

3. **Sixty important names,** connected with the nine important events, are brought to our notice in the study of Bible history.

1. With **Adam**: Eve, Cain, Abel, Seth, and Enos, the son of Seth.
2. With **Jared**, the son of Enos: his grandfather, Cainan, and his father, Mahalaleel.
3. With **Enoch**, the son of Jared: his son, Methuselah, and his grandson, Lamech, the father of Noah.
4. With **Noah**: Shem, Ham, and Japheth.
5. With **Abram**: Sarah, Lot, Isaac, Jacob, Joseph, Job.
6. With **Moses**: Pharaoh, Aaron, Miriam, Zipporah, Caleb, Joshua, Gideon, Ruth, Samson, Samuel, Saul, David.
7. With **Solomon**: Rehoboam, Jeroboam, Elijah, Elisha, Zedekiah.
8. With **Zerubbabel**: Daniel, Esther, Ezra, Nehemiah.
9. With **Christ**: John the Baptist, Matthew, Mark, Luke, John, Paul, Jairus, Stephen, Peter, Zaccheus, Lazarus.

4. **The Twelve Periods of Bible History.**

PERIOD 1. From the *Creation* (4004 B.C.) to the *Deluge* (2348 B.C.)=1,656 years.

PERIOD 2. From the *Deluge* (2348) to the *Call of Abram* (1921)=427 years.

PERIOD 3. From the *Call of Abram* (1921) to the *Descent into Egypt* (1706)=215 years.

PERIOD 4. From the *Descent into Egypt* (1706) to the *Exodus* (1491)=215 years.

PERIOD 5. From the *Exodus* (1491) to the *Passage of the Jordan* (1451) =40 years.

PERIOD 6. From the *Passage* (1451) to the *Monarchy* (1095)=356 years.

PERIOD 7. From the *Monarchy* (1095) to the *Division* (975)=120 years.

PERIOD 8. From the *Division* (975) to the *Capture of Jerusalem* (587) =388 years.

PERIOD 9. From the *Capture of Jerusalem* (587) to the *Close of the Old Testament History* (397)=190 years.

PERIOD 10. From the *Close of Old Testament History* (397) to the *Beginning of the New* (6)=391 years.

PERIOD 11. From the *Beginning of the New Testament Period* (6 B.C.) to the *Ascension of Christ* (30 A. D.)=36 years.

PERIOD 12. From the *Ascension of Christ* (30) to the *Close of the Apostolic Period* (101)=71 years.

5. **The Short Chain of History.**

These periods may be easily fixed in the mind by the frequent repetition of the following links in the chain of Bible history: **Creation....Deluge ....Abram....Egypt....Exodus....Jordan....Monarchy....Division....Captivity....Close of Old Testament....Beginning of New Testament....Ascension....Close of Apostolic Period.**

6. **A Review Outline of Dates.**

4004–2348=1656	1491–1451= 40	587–397=190
2348–1921= 427	1451–1095=356	397– 6=391
1921–1706= 215	1095– 975=120	6–30 A.D.= 36
1706–1491= 215	975– 587=388	36–101= 71

7. **The Place of Prominent Characters in Bible History.**

To which period does each of the following names belong:—

Stephen; Lot; Joseph; Ahab; Miriam; Paul; John Hyrcanus; Ruth; Balaam; Elijah; Isaiah; Ezra; John Baptist; Peter; Pilate; Hezekiah; Daniel; Job; Samson; Jonah; Enoch; Jacob; Pharaoh; Samuel; Seth; Shem; Jehu; Elisha; Elisabeth; Deborah; Nehemiah; Serug; Noah; Esther.

8. **The Test of Dates.**

As the following dates are recorded on the blackboard, or called out by the leader, let the Bible event connected with it be named: 2348; 1491; 4004; 1095; 1451; 101 A.D.; 975; 587; 6; 397; 1015; 1005; 1921.

9. **Principal Events.**

Name one important event connected with each of the following names:

Lot; Isaac; Esau; Zaccheus; Lot's wife; Ephron; Bethuel; Laban; Reuben; Potipherah; Amram; Jethro; Matthew; Bones of Joseph; Miriam; Jairus; Aaron; Hur; Marah; Rephidim; Peter; Taberah; Kibroth-Hattaavah; Caleb; Korah; Balaam; John; Joshua.

10. **Catechism of Bible History:***

1. What was the first event in the world's history? **Its creation by the power of God.**

2. Where was the earliest home of the human race? **In the district of country between the Caspian Sea, the Black Sea, and the Persian Gulf.**

3. Name five persons belonging to the first human family. **A. E. C. A. S.**

4. Name three noteworthy descendants of Cain. **J. J. T. C.**

5. Name the line from Seth to Noah. **E. C. M. J. E. M. L. N.**

6. Name the four men saved at the time of the flood. **N. S. H. J.**

7. Name the line from Shem to Abram. **A. S. E. P. R. S. N. T. A.**

8. Name the wives and sons of Abraham. **S. H. K. I. I.**

9. Name six of the earliest cities known after the flood. **Babylon, Nineveh, Ur, Damascus, Hebron, Zoan.**

10. What were the lands traversed by Abraham? **Mesopotamia, Syria, Canaan, and Egypt.**

11. Who were the sons of Isaac? **E. and J.**

12. Name among the children of Jacob the oldest, the heir of the promise, the best beloved, the youngest, and the only daughter. **R. J. J. B. D.**

13. Name the parents of the deliverer from bondage in Egypt and their children. **A. J. A. M. M.**

14. What was the starting-place of the Israelites in their exodus from Egypt? **Rameses.**

15. What were the principal stations of the Israelites in their journey from Rameses to Sinai? **Pi-hahiroth, Marah, Elim, the Wilderness of Sin, and Rephidim.**

16. What were the leading events which took place near Mount Sinai? **The giving of the law, the building of the tabernacle, and the worship of the golden calf.**

17. What were the five principal stations of the Israelites during the wandering? **Taberah, the Wilderness of Paran, Kadesh-barnea, Mount Hor, and Mount Nebo.**

18. What four kings opposed the march of the Israelites toward Canaan? **Arak, Balak, Sihon, Og.**

19. What were the four great events of the conquest of Canaan by Joshua? **The capture of Jericho and of Ai, and the battles of Beth-horon and Lake Merom.**

20. Name the six most eminent of the fifteen judges of Israel. **Othniel, the first; Deborah, the fourth; Gideon, the fifth; Jephthah, the ninth; Samson, the thirteenth; and Samuel, the last.**

21. By what six nations were the Israelites oppressed during the period

* By Rev. J. L. Hurlbut.

of the judges? **By the Mesopotamians, the Moabites, the Canaanites, the Midianites, the Ammonites, and the Philistines.**

22. What four great victories were won by the Israelites during this period? **Deborah's victory at Mount Tabor, Gideon's at the hill of Moreh, Jephthah's over the Ammonites, and Samson's slaughter of the Philistines at his death.**

23. Who are the three principal characters in the book of Ruth? **R. N. B.**

24. What defeat of Israel was followed by the captivity of the ark of God? **The defeat of Eben-ezer.**

25. Who, and at what date crowned, was the first king of Israel? **Saul, crowned by Samuel, B.C. 1095.**

26. What were the leading events of his reign? **The relief of Jabesh-gilead, the achievements of Jonathan and of David, the destruction of the Amalekites, and the defeat on Mount Gilboa.**

27. What were the six most important places in the wanderings of David? **Adullam, Engedi, Maon, Ziph, and Ziklag.**

28. How long was the reign of David? **Forty years—seven years over Judah, and thirty-three years over Israel.**

29. Who were opposed to David during his reign at Hebron? **Abner, the uncle of Saul, and the young Ishbosheth.**

30. What event soon followed David's rule over Israel? **The capture of Jerusalem and the bringing of the ark to Zion.**

31. What five neighboring nations were conquered in the earlier portion of David's reign? **The Philistines, the Syrians, the Moabites, the Edomites, and the Ammonites.**

32. What three capital cities were captured by David? **Gath, Damascus, and Rabath-ammon.**

33. What three persons conspired against David? **Absalom, Sheba, and Adonijah.**

34. Where was Absalom slain? **In the wood of Ephraim, east of Jordan.**

35. What was the great event in the reign of Solomon? **The building of the temple, 1000 years before Christ.**

36. Under whom and when was the kingdom divided? **Under Rehoboam, 975 B.C.**

37. By what name is the northern kingdom known? **Israel, or the Ten Tribes; or, from its capital, Samaria.**

38. Name the five most important of its nineteen kings. **Jeroboam, the first king; Ahab, the most wicked; Jehu, the reformer; Jeroboam II., who reigned longest; and Hoshea, the last.**

39. What eminent prophets flourished in Israel during this period? **Elijah, Elisha, Jonah, and Hosea.**

40. By whom was Samaria taken and the kingdom of Israel destroyed? **By Shalmaneser, king of Assyria, B.C. 721.**

41. Who were noteworthy among the twenty kings of Judah? **Jehoshaphat, the most powerful; Manasseh, who reigned the longest; Hezekiah, the righteous; Josiah, the youthful reformer; and Zedekiah, the last of the kings.**

42. When was the kingdom divinely delivered from its enemies? **In the reign of Asa, from the Ethiopians; of Jehoshaphat, from the Arabians; of Hezekiah, from the Assyrians.**

43. What great prophets appeared during the history of Judah? **Isaiah, Micah, and Jeremiah.**

44. How was the kingdom of Judah destroyed? **By the capture and destruction of Jerusalem, B.C. 587.**

45. What three foreign kings reigned during the captivity? **Neb., the conqueror; Bel., the last king of Babylon; and Cy., the deliverer.**

46. What two great prophets appeared during the captivity? **Dan. and Eze.**

47. When were the Jews permitted to return to their own land? **B.C. 536, by the decree of Cyrus.**

48. What three leaders and reformers belong to the period of the restoration? **Zer. Ez. Ne.**

49. Name the four leading characters in the book of Esther. **A. H. M. E.**

50. What three prophets of the restoration closed the canon of the Old Testament? **H. Z. M.**

51. Into what four periods is the history of the Jews divided between the close of the Old Testament history and the beginning of the New? **1.) The Persian dominion—about 70 years. 2.) The Grecian supremacy—about 160 years. 3.) The Maccabean independence—about 100 years. 4.) The Herodian rule—about 40 years.**

52. What great persecutor of the Jews ruled during the Grecian period? **Antiochus Epiphanes. B.C. 157.**

53. What brave Jewish leader was the liberator of his people from the Grecian power? **Judas Maccabeus. B.C. 166.**

54. What ruler of the Maccabean family first assumed the title of king? **Aristobulus I. B.C. 107.**

55. By whom was Judea reduced to a dependency of Rome? **By Pompey, B.C. 63.**

56. What able but wicked man was made by the Romans king of Judea? **Herod the Great.**

57. What great prophet began the New Testament history? **John the Baptist, the son of Zacharias and Elisabeth.**

58. Name four places associated with the early years of our Saviour. **Beth. Eg. Naz. Jer.**

59. With what did the public life of Christ begin? **With his baptism, fasting, and temptation.**

60. Name four events in the first year of Christ's ministry. **1.) The first miracle. 2.) The first passover. 3.) The call of the first disciples. 4.) The first circuit of Galilee.**

61. What four leading events took place in the second year of Christ's ministry? **1.) The miracle of Bethesda. 2.) The call of the twelve. 3.) The death of John the Baptist. 4.) The miracle of the five loaves.**

62. What were four great events in the last year of Christ's life on earth? **1.) The transfiguration. 2.) The raising of Lazarus. 3.) The passion and resurrection. 4.) The ascension.**

63. What great event took place ten days after the ascension of Christ? **The descent of the Holy Ghost at Pentecost.**

64. What two conversions marked an era in the early history of the Church? **The conversion of Cornelius, the first Gentile Christian, and of Paul, the apostle to the Gentiles.**

65. What were the leading places visited by Paul on his first missionary journey? **Cyprus, Antioch in Pisidia, Iconium, and Lystra.**

66. Name the provinces traversed during Paul's second missionary journey. **Syr. Cil. Phr. Gal. Mac. Acha. Lyd.**

67. What were the principal places of his third journey? **Eph. Phil. Tro. Mil. Ty. Ces. Jer.**

68. Who were four important companions and helpers of Paul in his labors? **Barnabas, Silas, Timotheus, and Luke.**

69. What great event took place about A.D. 70? **The destruction of Jerusalem and the final extinction of the Jewish state.**

70. Who was the last of the apostles? **John, who was banished to the Isle of Patmos about A.D. 96.**

71. To what age did he live, according to tradition? **To the age of 100 years.**

XIV. BIBLE CHRONOLOGY.

1 *Chronology* is the science of time. By it we are able to arrange events in the order of time in which they occurred.

2. *Bible Chronology* shows "the time and relations of the numerous persons and events which appear in Bible history."

3. Early writers were not careful in noting dates. They had no fixed

eras from which to count; they were in the habit of using round numbers, they were inexact in settling the length of years and months; there was great difference in dividing the day.

4. And yet the study of chronology is important, as it shows the relations of cause and effect; gives insight into the rapid deterioration in races; gives force to the prophetic argument; corroborates incidental references in biblical history, illustrates the power of continued influences on character.

5. *No standard era* is adopted in our Bible. The Greeks had their standard in the era of Olympiads **776 B.C.**; the Romans in the foundation of Rome, **753 B. C.** The Bible estimates sometimes from the departure of Israel from Egypt: Numbers 1. 1; 33. 38; from the accession of the Kings: 1 Kings 15. 1, 9, 25, 33; 2 Kings 18. 13; Ezekiel uses two eras: Ezek. 1. 1, 2; 8. 1; 20. 1. The Jews sometimes reckoned from the return from captivity, Ezra 3. 8.

6. *Archbishop Usher's* chronology is employed in King James' version:

1. Creation, **B. C. 4004.**
2. Deluge, **2348.**
3. Birth of Abram, **1996.**
4. Abram called from Haran, **1921.**
5. Exodus, **1491.**
6. Foundation of Solomon's Temple, **1012.**
7. Destruction of Solomon's Temple, **588.**
8. Birth of Christ, **4.**

7. There are *differences* among scholars in their computation of Biblical periods. For example, the Hebrew Bible makes the period from the Creation to the Flood **1656** years; the Samaritan Scripture, **1307** years; the Septuagint, **2262**; and Josephus, **2256.**

8. These differences *do not affect the integrity* of the Bible, because the book itself does not pretend anywhere to give a complete chronological system. The difficulties usually arise from different readings of the original, and tend to incite careful investigation. If Bible chronology were essential to moral and spiritual results, it would be more important to be able definitely to settle the difference of a few years in the several periods of its history.

9. For a most satisfactory discussion of Bible chronology, and for helpful charts and directions for remembering this department of research, the student's attention is called to "The Chronology of Bible History, and how to Remember It," by Rev. C. Munger. New York: Phillips & Hunt, 805 Broadway; Hitchcock & Walden, Cincinnati and Chicago.

10. Make brief outlines of Bible history, containing a few facts. Drill the children of your household upon them. Enlarge the outlines and continue the drill. Use the home blackboard. Consult Chautauqua Text-Book, No. 3, pages 20–31 and 42.

Table of Hebrew Times and Festivals.

Hebrew Months.	Nearly corresponding with our	Months of the Sacred Year.	Months of the Civil Year.	Seasons.		Festivals.
Abib, or Nisan, Exod. 12. 2, 18. " 13. 4. Esth. 3. 7.	April.	1st	7th	Rain.	DRY SEASON.	14. Paschal lamb killed. 15. PASSOVER. 16. First-fruits of barley harvest presented to the Lord. 21. Passover ended.
Iyar, or Zif, 1 Kings 6. 1.	May.	2d	8th			
Sivan, Esth. 8. 9.	June.	3d	9th			6. PENTECOST. First-fruits of wheat presented to the Lord.
Tammuz. Ezek. 8. 14.	July.	4th	10th			
Ab.	August.	5th	11th			
Elul, Neh. 6. 15.	September.	6th	12th			9. Temple taken on this day by the Chaldeans, and afterward by the Romans.
Ethanim, or Tishri. 1 Kings 8. 2.	October.	7th	1st	Early Rain.	RAINY SEASON.	1. Feast of Trumpets. 10. Day of Atonement. 15. FEAST OF TABERNACLES. 22. Last day of the Feast.
Marcheshvan, or Bul, 1 Kings 6. 38.	November.	8th	2d			
Chisleu, Zech. 7. 1.	December.	9th	3d			25. Feast of the Dedication of the Temple.
Tebeth, Esth. 2. 16.	January.	10th	4th			
Shebat, Zech. 1. 7.	February.	11th	5th			
Adar, Esth. 3. 7. Ve-Adar is added here when necessary.	March.	12th	6th	Latter.		14 and 15. Feast of Purim. Esth. 9. 18–21.

Physical Features of Palestine,

SHOWING THE PROGRESS OF THE SEASONS, THE PREVAILING WINDS AND WEATHER, FOR EACH MONTH IN THE YEAR

	PROGRESS OF THE SEASONS.	WIND.	WEATHER.
Jan.	Country verdant with young corn; groves and meadows adorned with many flowers. Oranges begin to ripen.	N. W., N., N. E.	Heavy rains; thunder storms. Occasionally snow and thin ice, ground never frozen.
Feb.	Almond-tree and peach-tree in blossom; in the lower and warmer parts, orange-tree laden with ripe fruit.	N. W., N., N. E.	Heavy rains, etc., in Jan. and Feb., called by the Arabs the "fathers of rain."
March.	All trees in full leaf, many in bloom. In the lowlands, orange and lemon trees laden with fruit. Palm-tree blossoms; barley ripening.	W.	Rain, hurricanes, sometimes snow; rivers much swollen.
April.	Fruits of oleaster and white mulberry ripen. Barley harvest; wheat harvest beginning.	S.	Occasionally rain; sometimes Sirocco from the S. E.
May.	PRINCIPAL HARVEST MONTH, especially of wheat. Apricots and apples ripen, (in Jordan valley vegetation withered and burnt up.)	S.	Rain very seldom; from this to Sept. no rain occurs.
June.	Almonds ripe. (Beyrouk honey of the Jordan valley collected in May, June, and July.) Grapes begin to ripen.	E.	Frequent hot winds (Simoons;) air motionless.
July.	Various fruits—apples, pears, plums, etc. Grapes fully ripe. Pumpkins. Harvest of corn in the higher mountains.	E.	Greatest heat in general; sky serene.
Aug.	PRINCIPAL FRUIT MONTH. Grapes, figs, etc.; in the plains, walnut and olive.	E.	Dews begin to fall; at times large and dense clouds, (Nile clouds.)
Sept.	COMMENCEMENT OF VINTAGE. Harvest of the dourra and maize. Cotton and pomegranate begin.	N. E.	Much lightning without thunder; very rarely rain.
Oct.	END OF VINTAGE. Gathering of cotton. Plowing and sowing commence. Pistachio-nuts ripen.	N. E.	Dews very heavy; autumnal rains begin.
Nov.	MONTH OF PLOWING AND SOWING. Rice harvest. Fig-tree laden with fruit. Orange and citron trees in bloom.	N. W., N., N. E.	Rainy month. Thunder storms. Rains from the W. or S. W.
Dec.	Trees lose their leaves. The brown and desolate plains and deserts become green pastures.	N. W., N., N. E.	Rainy, etc. In Dec., Jan., and Feb., greatest amount of rain in the year.

XV. BIBLE GEOGRAPHY.

1. The Earliest Geography.

1. **The earliest lessons in geography** we find in *Genesis*, the first book of the Holy Bible.

2 **The earliest division** of the earth's surface we find in Gen. 1. 10: "And God called the dry land EARTH; and the gathering together of the waters called he SEAS."

3. **The earliest countries** mentioned in Genesis are

Eden. Gen. 2. 8. **Nod.** Gen. 4. 16.
Havilah. Gen. 2. 11; 25. 18. **Ethiopia.** Gen. 2. 13.
Assyria. Gen. 2. 14.

[NOTE. Eden, either near Ararat, or farther south, near the Persian Gulf. The old and earthly Eden we may never find. The heavenly Eden we may seek, and enter, and enjoy. **Havilah** and **Nod** are equally unknown. **Assyria** lay beyond the *Tigris or Hiddekel River*, with *Nineveh* as its capital, and **Ethiopia** probably lay on both sides the *Red Sea*, in Arabia and Egypt.]

4. **The earliest river** mentioned in Genesis is
The river of Eden, with its four heads or branches: **Pison, Gihon, Hiddekel,** and **Euphrates.** Gen. 2. 10–14.

[NOTE. The latter two are claimed by many to be identical with the double river *Tigris* and *Euphrates*, defining the lands of *Mesopotamia* and *Babylonia*, rising among the mountains of Armenia near the Black and Caspian Seas, and emptying into the Persian Gulf. *Pison* and *Gihon* may be the present *Halys* and *Araxes*.]

5. **The earliest mountain** mentioned in Genesis is
Mount Ararat. Gen. 8. 4.

[NOTE. The same word is elsewhere rendered *Armenia*. 2 Kings 19. 37. It probably defines the extensive highlands of Armenia, 3,000 or 4,000 feet above the level of the sea. Two of the highest points, which have been called the "Mountains of Ararat," are respectively 13,420, and 17,750, feet above the sea.]

6. **The earliest city** mentioned in Genesis is
Nod. about which we know nothing.

Find all these places, as far as possible, and all that follow, on a **map.**

2. Old Testament Geography.

1. From Adam to Noah the principal home of the race was in the great valley of the **Euphrates,** or in its neighborhood. This includes **Armenia, Assyria, Media, Mesopotamia, Chaldea,** and **Persia.** It is a region of great beauty and fertility, watered by the **Tigris** or Hiddekel, and by the **Euphrates.** North of this region are the **Black** and **Caspian** Seas,

while on the south is the **Persian Gulf.** In **Armenia** are the **Mountains of Ararat.**

CLASSIFICATIONS:

1. Lands or countries: **A. A. M. M. C. P.**
2. Waters: **T. E. B. C. P.**
3. Mountains: **A.**

2. From Noah's covenant after the flood until the dispersion at **Babel**—about one hundred years—the race seems to center in the plains of **Shinar,** or **Chaldea,** or **Babylonia.** After the dispersion, the descendants of Noah were scattered to various parts of the Eastern Hemisphere in **Europe, Asia,** and **Africa.**

3. The eleven tribes of Canaan made **Palestine** or **Canaan** their home. This land was afterward given to Abram by the Lord, and he removed there, crossing the **Desert of Arabia,** which lies between **Mesopotamia** and **Canaan,** crossing the river **Jordan,** stopping at **Shechem,** at **Bethel,** and **Ai,** making a short visit down to **Egypt,** finally settling at **Hebron.** He also had interests at **Gerar** and **Beersheba.** Here his sons and grandsons were born. At **Mt. Moriah,** where **Jerusalem** was afterward built, he took Isaac as an offering to the Lord. At **Hebron** he lived when **Sodom** and **Gomorrah** were destroyed. Here, too, his wife Sarah was buried in the cave of **Machpelah.** Isaac's wife Rebecca was brought from **Mesopotamia,** or **Padan-Aram,** where Abram spent his early life, and to the same region did Jacob go when he fled from Esau. On his way he stopped at **Bethel,** where he had his wonderful dream. After several years he returned with the large family he had gotten in **Padan-Aram.** He came to **Canaan** by the way of **Gilead,** the brook **Jabbok, Peniel.** Having crossed the **Jordan,** he went to **Shechem, Bethel,** and **Bethlehem,** where his beloved wife Rachel died. Jacob afterward settled in **Hebron;** while here his son Joseph was sold into **Egypt.** After his death in **Egypt** his body was returned to the cave of **Machpelah** for burial.

CLASSIFICATION:

1. Lands: **C. Desert of A. E. P.-A.**
2. Waters: **J. J.**
3. Towns: **S. B. A. H. G. B. S. G. S.**
4. Mountains: **M. G.**

4. Joseph having come down to the land of **Egypt,** very soon the whole family of Jacob was there. After Joseph's death the Hebrews became bondmen. Then, in course of time, Moses was born, hidden by the **River Nile,** taken into the royal palace, probably at **Memphis** or **Zoan.** He

afterward left Egypt for the desert of **Midian** or **Sinai**, where God appeared to him in the burning bush. He returned to **Egypt**, led Israel over the **Red Sea**, down the desert and by **Marah, Elim**, the **Wilderness of Sin** and **Rephidim** to **Sinai**. They journeyed northward after about a year by the way of **Taberah, Kibroth-Hattaavah**, and **Hazeroth** to **Kadesh-Barnea**. Then they wandered for thirty-eight years, and returned to **Kadesh**. Thence they went by **Mt. Hor** (where Aaron died) to "compass the land of **Edom**." Going northward from the **Gulf of Akabah**; they came to **Moab**. Here Moses went to the top of **Mt. Nebo** or **Pisgah** and died.

CLASSIFICATION:

1. Lands: **E. A. E. M.**
2. Waters: **N. R.-S. Gulf of A.**
3. Mountains: **S. H. N.**
4. Cities or towns: **M. Z.**
5. Stations: **M. E. S. R. S. T. K.-H. H. K.-B.**

5. Joshua led Israel over the river **Jordan**. They then took possession of the land, captured its principal cities: **Jericho, Ai, Hebron**, etc. They assembled in the **valley** between **Mt. Ebal** and **Mt. Gerizim**. The ark was set up at **Shiloh**. The land was divided into thirteen sections or **tribal divisions**. The six cities of refuge were appointed: **Kadesh, Shechem, Hebron, Bezer, Ramoth-Gilead**, and **Golan**. At **Shechem** Joshua gave his parting counsels to the people. After Joshua the judges held sway over parts of the land, although their enemies were very strong and often kept them in subjection. From **Mesopotamia, Moab, Philistia, Midian**, and elsewhere, they came to terrify, capture, rob, and enslave the weak Israelites. During the time of Deborah a great battle was fought on the plains of **Esdraelon**, near **Mt. Tabor, Mt. Carmel, Mt. Gilboa**, and **Little Hermon**. Through this plain runs the river **Kishon**.

CLASSIFICATION:

1. Lands: **C. M. M. P. M.**
2. Waters: **J. K.**
3. Mountains: **E. G. T. C. G. H.**
4. Tribal Divisions: **J. S. B. D. E. M. I. Z. A. N. G. R. M.-E.**
5. Cities and towns: **J. A. H. K. S. B. R.-G. G.**

6. Saul, David, and Solomon reigned for forty years each over the land of Palestine. Its borders in the time of Solomon reached to the **Euphrates** on the east, to **Egypt** on the south-west, and well into **Arabia Petrea** on the south. His ships sailed from the ports of **Elath** and **Ezion-**

Gaber, on the eastern arm of the **Red Sea**, and from **Joppa** on the **Mediterranean.** They sailed as far as **Tarshish.** The beautiful **Jerusalem**, which on its hills—**Moriah, Ophel, Akra, Zion**, and **Bezetha**—sat like a queen of a glorious realm. On the east was the **Mt. of Olives**, southward were **Bethlehem** and **Hebron**, northward the cities of **Gibeon, Bethel, Shiloh, Shechem**, and beyond were **Damascus** and **Tadmor** of the desert.

CLASSIFICATION: 1. Lands: **P. E. A.-P. T.** 2. Waters: **E. R. M.** 3. Mountains: **M. O. A. Z. B. O.** 4. Cities and towns: **E. E.-G. J. J. B. H. G. B. S. S. D. T.**

7. After the death of Solomon—division. The *ten* tribes seceded. The *two* tribes—Judah and Benjamin—remained loyal. Strife, invasion, war, idolatry, famine, pestilence, captivity—this is the story of about four hundred years. The Israelites were at last led as captives to Assyria—the Jews to Chaldea. In the history of the captivities, and the return, we become familiar with the names of **Media**, (the land of the Medes,) and of **Persia**, (the land of the Persians,) and with the cities of **Babylon, Nineveh**, and **Shushan**, and again meet by the **Euphrates** River. From "**Eden**," the place of pleasure, peace, and purity, to the "**Rivers of Babylon**," where captives "wept as they remembered **Zion**," is not, geographically, a great distance; but, in passing from one to the other in our historical studies, what a circle of sin and sorrow we have swept!

CLASSIFICATION: 1. Lands: **A. C. M. P. E.** 2. Waters: **E. Rivers of B.** 3. Cities: **B. N. S.**

3. New Testament Geography.

1. Jesus was born in **Bethlehem** of **Judea** when Herod was king, Augustus being emperor of the Romans. He was presented in the temple at **Jerusalem**; was taken from **Bethlehem** to **Egypt**, and returned from **Egypt** to **Nazareth**, where he spent his childhood. At twelve years of age he visited **Jerusalem**, and at thirty came from **Nazareth** to the **Jordan**, where he was baptized, probably at **Bethabara.** During the course of his three years' ministry he often visited **Jerusalem**, occasionally passing through **Samaria**, on one occasion stopping at **Sychar**—the **Shechem** of the Old Testament. He performed miracles at **Cana** of **Galilee**, and at **Capernaum**, on Lake **Tiberias.** He preached his famous sermon probably on **Tell Hattin**, raised the widow's son at **Nain**, healed the demoniacs at **Gadara**, fed the multitudes near **Bethsaida**, healed the daughter of a Syrophenician woman in the coast of **Tyre** and **Sidon**, was transfigured on **Mt. Hermon** or **Mt. Tabor**, raised Lazarus to life in **Bethany**, cured two blind men near **Jericho**, often visited **Bethany**, was ar-

rested at the **Garden of Gethsemane**, and crucified on **Calvary**. After his resurrection he visited **Emmaus**, Lake **Gennesareth**, and **Capernaum**, and finally ascended to heaven from **Olivet**, near **Bethany**.

CLASSIFICATION:

1. Countries: **Ju. Egy. Sam. Gal. Gad.**
2. Cities and towns: **Beth. Jer. Naz. Beth. Syc. Ca. Cap. Na. Beths. Ty. Si. Beth. Jer. Em.**
3. Waters: **Jord. Tib.** or **Gen.**
4. Mountains: **Tell H. Her. Tab. Oli.**

2. Soon after the ascension of Christ Saul was converted to the Christian faith, on his visit to **Damascus**, whither he went to persecute the Christians. Saul was born in **Tarsus**, a city of **Cilicia**, in **Asia Minor**. He was educated in **Jerusalem**, converted in **Damascus**, spent some time in **Arabia**, visited **Antioch** of **Syria**, traveled widely through **Asia Minor**, visiting **Perga**, **Antioch** in **Pisidia**, **Iconium**, **Lystra**, and **Derbe**. He passed on his second missionary tour from **Phrygia** and **Galatia** to **Mysia** and **Troas**. From **Troas** to **Samothracia**, **Neapolis**, and **Philippi**, where he and Silas were imprisoned, and the jailer converted. Thence he went to **Thessalonica**, **Berea**, **Athens**, **Corinth**, **Ephesus**, **Jerusalem**, and **Antioch** again. During Paul's third missionary tour he journeyed from **Antioch** through **Asia Minor**, to **Macedonia** and **Greece**, returning by **Ephesus**, **Tyre**, and **Cesarea** to **Jerusalem**. Afterward he was imprisoned in **Cesarea**, and thence taken as prisoner to **Rome**, going from **Cesarea** to **Sidon**, thence by **Cyprus** to **Cilicia**, **Crete**, **Melita**, **Syracuse**, **Rhegium**, **Puteoli**, **Appi Forum**, the "**Three Taverns**," to **Rome**.

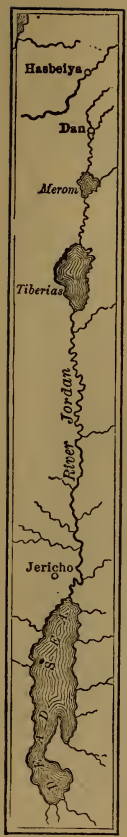
CLASSIFICATION:

1. Countries: **Cil. As. M. Phryg. Gal. Mys. Mac. Gr.**
2. Cities and towns: **Dam. Tar. Jer. Ant. Ant. Per. Ico. Lys. Der. Tro. Neap. Phil. Thess. Ber. Ath. Cor. Eph. Ty. Ces. Sid. Syr. Rheg. Put. A. F. Three T. Ro.**
3. Waters: **Med. Æg.**
4. Islands: **Samo. Cyp. Mel.**

3. The Apostle John lived chiefly in **Jerusalem**, and in his later years in **Ephesus**. He was exiled to the **Isle of Patmos**, where, under divine inspiration, he wrote letters to the Seven Churches in **Asia Minor**: **Ephesus**, **Smyrna**, **Pergamos**, **Thyatira**, **Sardis**, **Philadelphia**, and **Laodicea**. John finally died at **Ephesus**, about the year 99, aged between ninety and one hundred years.

CLASSIFICATION: 1. Country: **As. M.** 2. Cities: **Jer. Eph. Smy; Pes. Thy. Sar. Phil. Laod.** 3. Island: **Pat.**

4. The River Jordan.



The Jordan has three *sources*, is connected with three *lakes*, or seas, and may be divided into three *sections*.

Its Three Sources are: 1.) The most important and northernmost—near *Hasbeiya*, between Lebanon and Hermon; 2.) At Cesarea Philippi, (now *Banias*;) 3.) At Dan, (now *Tel-El-Kady*.)

Its Three Lakes are: 1.) *Merom*, a triangular body of water about 3 miles in each direction; 2.) *Tiberias*, or the Sea of Galilee, 14 miles long and about 7 wide; 3.) *The Dead Sea*, or Lake Asphaltum, 46 miles long and 10 wide.

Its Three Sections are: 1.) From about Hasbeiya to Merom, including the other sources—a distance of about 25 miles; 2.) From Merom to the Sea of Galilee, including both of these bodies of water—about 30 miles; 3.) From the south end of the Sea of Galilee to the south end of the Dead Sea—about 107 miles.

Distances, Depressions, etc. 1.) From the northern source by Hasbeiya to the south end of the Dead Sea, about 162 miles in a straight line, as the crow flies. 2.) Following the tortuous course of the river Jordan, the distance is increased from 162 to about 300 miles. 3.) The level of the Jordan at *Hasbeiya* is 1,700 feet above the Mediterranean; at *Dan* is 647 feet above; at *Merom* 120 feet above; at *Tiberias* 653 feet below the level of the Mediterranean; at the *Dead Sea* 1,300 feet below. The total fall of the Jordan, therefore, is 3,000 feet. 4.) The Jordan varies in width from 80 to 150 feet; in depth from 5 to 12 feet. At its mouth it is 180 feet wide and 3 deep.

Scripture Incidents. Consult Gen. 13. 10; Gen. 19; Gen. 32. 10; Joshua, chapters 3, 4, and 5; Psa. 114. 3; Judges 8. 4; Judges 10. 9; 2 Sam. 2. 29; 2 Sam. 17. 22; 2. Sam. 19. 15, 31; 1 Chron. 19. 7; 2 Sam. 17. 24; 2 Kings 2. 6–8; 2 Kings 2. 14; 2 Kings 6. 2–7; Matt. 3. 5, 6; Mark 1. 6; John 1. 28; Luke 3. 21, 22.

Questions, etc. Where are the three *sources* of the Jordan? What are its three *lakes?* What its three *sections?* Give the air-line and course-length of the Jordan, Give its altitude as compared with the Mediterranean Sea at Merom, Tiberias, and Dead Sea. Give the principal Bible events associated with the Jordan and its lakes.

Outline Map of the
BIBLE LANDS
ENGLISH MILES
0 100 200 300 400 500
10 15 20 25 30 35 40 45 50 55
40
35
30
25
Longitude East from Greenwich
Fisk & Sce, N. Y.

5. Map Studies.

1. BIBLE LANDS.

FIRST.—The Principal Countries.

I. Armenia,
II. Media,
III. Parthia,
IV. Persia,
V. Susiana,
VI. Chaldea,
VII. Assyria,
VIII. Mesopotamia,
IX. Syria,
X. Phenicia,
XI. Canaan,
XII. Philistia,
XIII. Arabia Deserta,
XIV. Arabia Felix,
XV. Arabia Petrea,
XVI. Egypt,
XVII. Ethiopia,
XVIII. Libya,
XIX. Italy,
XX. Macedonia,
XXI. Greece,
XXII. Lycia,
XXIII. Caria,
XXIV. Lydia,
XXV. Mysia,
XXVI. Bithynia,
XXVII. Paphlagonia,
XXVIII. Pontus,
XXIX. Cappadocia,
XXX. Cilicia,
XXXI. Pamphylia,
XXXII. Pisidia,
XXXIII. Lycaonia,
XXXIV. Phrygia,
XXXV. Galatia,
XXXVI. Thracia,
XXXVII. Illyricum.

SECOND.—Seas, Gulfs, and Mountains.

A. Mediterranean Sea,
B. Adriatic,
C. Ægean,
D. Marmora,
E. Black,
F. Caspian,
G. Persian Gulf,
H. Red Sea,
I. Gulf of Suez,
K. Gulf of Akabah,
L. Mountains of Ararat,
M. Mount Seir,
N. Mount Hor,
O. Mount Sinai,
P. Mountains of Lebanon.

THIRD.—Cities and Towns.

[The figures to the right of each name indicate its distance in English miles from Jerusalem. These distances are not, perhaps, perfectly accurate in every case, but as nearly so as we can make them on so small a map.]

1. Ecbatana 780
2. Susa..... 760
3. Babylon 560
4. Nineveh 570
5. Ur..... 435
6. Haran..... 425
7. Tadmor 230
8. Damascus 126

9.	Tyre	105	23.	Laodicea	500
10.	Sidon	125	24.	Sardis	550
11.	Jerusalem		25.	Philadelphia	540
12.	Suez	200	26.	Thyatira	600
13.	Cairo	260	27.	Pergamos	620
14.	Pyramids	270	28.	Ephesus	540
15.	Memphis	275	29.	Smyrna	600
16.	Alexandria	300	30.	Athens	780
17.	Cyrene	790	31.	Corinth	830
18.	Antioch (Syria)	300	32.	Constantinople	700
19.	Tarsus	325	33.	Syracuse	1,150
20.	Derbe	380	34.	Rhegium	1,125
21.	Lystra	390	35.	Puteoli	1,300
22.	Antioch (Phrygia)	480	36.	Rome	1,450

2. PATESTINE.

FIRST.—Tribes and other Divisions.

I. Judah,
II. Simeon,
III. Benjamin,
IV. Dan,
V. Ephraim,
VI. Manasseh,
VII. Zebulun,
VIII. Issachar,
IX. Asher,
X. Naphtali,
XI. Manasseh, (East,)
XII. Gad,
XIII. Reuben,
XIV. Phenicia,
XV. Philistia,
XVI. Idumea or Edom,
XVII. Moab,
XVIII. Amorites,
XIX. Gilead,
XX. Bashan,
XXI. Auranitis,
XXII. Trachonitis,
XXIII. Gaulanitis,
XXIV. Iturea.

SECOND.—Mountains and Waters.

A. Lebanon,
B. Anti-Lebanon,
C. Hermon,
D. Hauran,
E. Gilead,
F. Abarim,
G. Ebal,
H. Gerizim,
I. Quarantania,
J. Olivet,
K. Safed,
L. Tell Hattin,
M. Tabor,
N. Little Hermon,
O. Gilboa,
P. Carmel,
Q. Mediterranean Sea,
R. Dead Sea,
S. Sea of Galilee,
T. Waters of Merom.

Outline Map of
PALESTINE
ENGLISH MILES
0
10
20
30
40
35
36
33
32
31
Fisk & See, N. Y.
Longitude East from Greenwich

THIRD.—Cities and Towns.

[The figures to the right of each name indicate its distance in English miles from Jerusalem.]

1. Beirut	145	30. Salem	29
2 Damascus	136	31. Joppa	32
3. Sidon	120	32. Gilgal	17
4. Kanah	100	33. Shiloh	18
5. Dan	105	34. Nether Beth-horon	12
6. Cesarea Philippi	106	35. Upper Beth-horon	10
7. Kedesh	95	36. Bethel	10
8. Safed	85	37. Ramah	6
9. Ramah	80	38. Jericho	17
10. Chorazin	80	39. Gilgal	18
11. Bethsaida	78	40. Jerusalem.	
12. Capernaum	77	41. Bethany	2
13. Magdala	75	42. Ramoth-gilead	36
14. Tiberias	71	43. Aroer	38
15. Cana	70	44. Zoar	38
16. Nazareth	65	45. Lydda	21
17. Bethsaida (East)	83	46. Ramleh	21
18. Gadara	65	47. Ekron	22
19. Endor	58	48. Ajalon	11
20. Nain	55	49. Emmaus	7
21. Jezreel	53	50. Kirjath-jearim	9
22. Bethshean	50	51. Bethlehem	5
23. Dothan	40	52. Askalon	38
24. Megiddo	52	53. Eglon	30
25. Cesarea (Palestine)	52	54. Hebron	18
26. Jabesh-Gilead	50	55. Engedi	21
27. Gilgal	28	56. Gaza	45
28. Samaria	32	57. Gerar	50
29. Shechem	29	58. Beersheba	40

6. Outlines.

1. BIBLE LANDS.

Four Districts.

1. N. and E. Euphrates.—Ar. Mes. El. As. Me. Par. Ch. Ind.
2. Bet. E. and Mediter.—Ar. Phe. Ca. Phil. Syr.
3. S. of Medit.—Li. Eth. Eg.
4. N. of Medit.—Ma. Gr. It. Sp. As. M.

2. PRINCIPAL BIBLE WATERS.

SEAS.—Med. D. R. G. Adr. Æg.
RIVERS.—Ti. Eu. Jo. Ja. Kis. Ni. Ki. Ab. Phar.

3. PRINCIPAL BIBLE MOUNTAINS.

Ar. Mo. Gi. Si. Gil. Ne. Ac. Ho. Ta. Si. Ca. He. Eb. Ger. Oph. Bez. Ol.

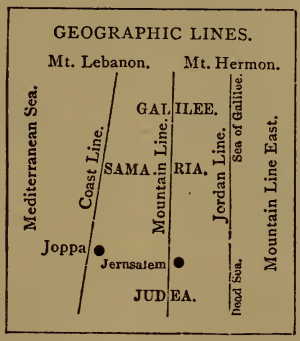
4. BIBLE CITIES.

1. CITIES NEAR THE SEA.—Cy. Al. Ga. Jop. Ces. Ty. Si. Se. An. Tar Per. Mil. Eph. Smy. Phil. Thess. Ath. Cor. Rhe.
2. CITIES ON ISLANDS.—Sal. Fair H. Phe. Rho. Syr.
3. CITIES NEAR RIVERS.—Al. Cai. Mem. The. Jer. Beth. Cap. Bab. Nin. Ro.
4. GREAT INLAND CITIES.—Jer. Pal. Dam.
5. CITIES OF ASIA MINOR.—T. I. M. P. S. E. L. A. D.

5. CITIES IN PALESTINE.

1. CITIES BY THE SEA.—G. A. A. J. C. D. A. A. T. S. S. B.
2. CITIES OF JUDEA.—J. J. J. E. H. B. B. B. B. L.
3. CITIES OF SAMARIA.—G. L. D. D. C. S. S. S. S. S.
4. CITIES OF GALILEE.—B. B. C. C. C. C. D. E. K. M. N. N. T.
5. CITIES N. E. AND E. OF THE JORDAN AND DEAD SEA.—D. G. B. T. M. H. A. Z.

6. PALESTINE.



EXPLANATION OF THE OUTLINE CHART.

1. Four lines drawn from the north through Palestine to Arabia Petræ will enable us to form an idea of the topography of the land.

(1.) The *Coast line* extends along the Mediterranean Sea.

(2.) The *Mountain line* reaches southward through Galilee, Samaria, and Judea.

(3.) The *Jordan line* follows the Jordan River, and passes through the Sea of Galilee and the Dead Sea.

(4.) The *Mountain line east* of the Jordan reaches from Mt. Hermon southward.

2. The highest mountain of Palestine is Dhor-el-Khordib, a peak of Mt. Lebanon, 10,051 feet above the level of the Mediterranean. According to the very latest survey, the level of the Dead Sea is 1,292 feet below that of the Mediterranean. Mt. Olivet, 2,665 feet above; Mt. Zion, 2,550, and Mt. Moriah, 2,440.

7. THE MOUNTAINS OF GOSPEL HISTORY.

1. The mountain on which the temple stood. **Mo.** 2 Chron. 3. 1.
2. The mountain on which Jesus was tempted. **Quarantania.** Matt. 4. 5, 8.
3. The mountain of the Beatitudes. **Tell H.** Matt. 5. 1–14.
4. The mountain of the Samaritan temple. **Geriz.** John 4. 21.
5. The mountain of Christ's midnight prayer. **Unknown.** Luke 6. 12.
6. The mountain of the transfiguration. **Tab., or Herm.** Matt. 17. 1.
7. The place (mountain?) of the crucifixion. **Calv.** Luke 23. 33.
8. The mountain of the reunion in Galilee. **Unk.** Matt. 28. 16.
9. The mountain of the ascension. **Oli.** Acts 1. 12.

8. TRIBAL DIVISIONS OF CANAAN UNDER JOSHUA.

1. South Cluster. J. S. B. D.
2. Central Cluster. E. M. I.
3. North Cluster. Z. A. N.
4. East Cluster. M—e. G. R.

9. PROVINCES OF ASIA MINOR.

1. Western Provinces.—Ly. Ca. Lyd. Mys.
2. Northern Provinces.—Bith. Paph. Pont.
3. Southern Provinces.—Ci. Pi. Pam.
4. Central Provinces.—Phyrg. Gal. Cap. Lyc.

10. MAP THOUGHTS.

1. In going from Egypt to Jerusalem in a straight line, *through* or *near* what countries, seas, rivers, cities, deserts, must we pass?
2. In going from Jerusalem to Damascus?
3. In going from Damascus to Athens?
4. In going from Athens to Rome?
5. In going from Rome to Babylon?
6. In going from Babylon to Ararat?

XVI. BIBLE BIOGRAPHY.

1. The wisdom and love of God are revealed in all history. God is King of kings, and, leaving men free, directs human affairs to the furtherance of human welfare.

2. Bible history is the manifestation of the divine purpose and power in human affairs. It may be compared to the works of a clock placed under a glass case for careful investigation that men may see how God operates in history.

3. In Bible history we have *representative characters* who are selected by the divine wisdom because of natural characteristics; whose characters are by circumstances intensified, and by divine inspiration still further exalted.

4. We should be familiar with the principal characters of divine revelation, their virtues, defects, sins, experiences, character, and influence.

5. Fix in mind one hundred and fifty important Old Testament characters:

1. The first *man*, the first *mother*, the first *murderer*, the first *martyr* 4

2. *Three* of the descendants of *Cain:* Jabal, Jubal, and Tubal-Cain.....3

3. The line from *Adam to Noah.*

Sin	*Early*	*Caused*	*Misery*	*Jesus*	*Early*
Seth	Enos	Canaan	Mahalaleel	Jared	Enoch
Met	*Legal*	*Necessity*			
Methuselah	Lamech	Noah.....9			

4. The *three sons* of Noah: Shem, Ham, and Japheth.....3

5. The line from *Shem to Abram:*

Sin	*And*	*Superstition*	*Enervated*	*Pagan*
Shem	Arphaxad	Salah	Eber	Peleg

Races	*Select*	*Nation*	*Then*	*Announced*
Reu	Serug	Nahor	Terah	Abram.....9

6. The *eleven tribes* descended from *Canaan*, who was the fourth son of Ham.

Sidonians, Hittites, Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, the ancient dwellers in the land of Canaan.....11

7. The *three wives* of *Abraham:* Sarah, Hagar, and Keturah....3

8. The *two sons* of *Abraham:* Ishmael and Isaac 2

9. The *two sons* of *Isaac:* Jacob and Esau.....2

10. The *four wives* of *Jacob:* Leah, Rachel, Zilpah, and Bilhah..4

11. The *twelve sons* of *Jacob:* Reuben, Simeon, Levi, Judah, [R.]

S., L., J.]: Dan, Gad, Naphtali, Asher, [D., G., N., A.,]: Issachar, Zebulun, Joseph, Benjamin, [I., Z., J., B.].....12

12. The *two sons* of *Joseph:* Ephraim and Manasseh.....2

13. The *three children* of *Amram* and *Jochebed:* Miriam, Aaron, and Moses.....3

14. *Twelve names* connected with the wanderings of the children of Israel:

1. The father-in-law and the wife of Moses: Jethro and Zipporah.....2
2. *Three* rebelling Israelites: Nadab, Abihu, and Korah.....3
3. *Two* loyal and noble Israelites: Caleb and Joshua 2
4. *Four* opposing kings: Arad, Balak, Sihon, and Og.....4
5. *One* prophet of the East: Balaam.....1

15. The *fifteen judges* of Israel after Joshua.

Overcome	*Easily*	*Serving*	*Divers*	*Gods*
Othniel	Ehud	Shamgar	Deborah	Gideon
After	*The*	*Just*	*Joshua*	*Idols*
Abimelech	Tola	Jair	Jephthah	Ibzan.
Even	*After*	*Such*	*Evil*	*Salvation!*
Elon	Abdon	Samson	Eli	Samuel.....15

16. The *three great kings* of the Jews: Saul, David, and Solomon 3

17. *Three* of King David's *wives:* Michal, Abigail, and Bathsheba.....3

18. *Three* of King David's *sons:* Amnon, Absalom, and Solomon.....3

19. *Four* of the nineteen *kings* of the kingdom of Israel:

1. *Jeroboam* the first king;
2. *Jeroboam II.*, who reigned longest of the kings of Israel; he reigned forty-one years;
3 *Shallum*, who reigned the shortest time of the kings of Israel; he reigned one month;
4. *Hoshea*, the last of the kings of Israel.....4

20. *Four* of the twenty *kings* of the kingdom of Judah:

1. *Rehoboam*. the first king;
2. *Manassch*, who reigned longest of the kings of Judah; he reigned fifty-five years;
3. *Jehoahaz*, who reigned the shortest time of the kings of Judah; he reigned three months;
4. *Zedekiah*, the last of the kings of Judah..... 4

21. The *two great prophets* of Israel: Elijah and Elisha.....2

22. The *four larger prophets:* Isaiah, Jeremiah, Ezekiel, and Daniel.....4

23. The *twelve minor prophets:* (**Hojoam**,) Hosea, Joel, Amos, (**Objomina**,) Obadiah, Jonah, Micah, Nahum, (**Hazehazema**,) Habakkuk, Zephaniah, Haggai, Zechariah, Malachi 12

24. *Ten* names associated with the captivities:

1. *Three* kings: Nebuchadnezzar, Belshazzar, and Cyrus.....3
2. *Three* heroes: Shadrach, Meshech, and Abednego.....3
3. *Three* leaders: Zerubbabel, Ezra, Nehemiah.....3
4. *One* woman: Queen Esther.....1

25. *Nine* omitted names to be placed by the student in the period of the sacred history to which they respectively belong. Abram, Achan, Adonijah, Ahab, Nathan, Hezekiah, Jehu, Jezebel, Samson..9

6. Examine among this list for—

1. The *ten grandest characters* of Old Testament history.
2. The *ten grandest characters* of New Testament history.
3. The *ten most evil and injurious* characters of all Bible history
4. The best representatives of *faith* in the Bible.
5. The best representatives of *courage* in the Bible.
6. In what incidents connected with *Christ's life* do we see in him illustrations of the distinguishing qualities which are manifested in the characters of Enoch, Noah, Abram, Joseph, Moses, David, Solomon, Daniel, Paul, and John?
7. Contrast ten characters in the Bible—five good and five evil. What are the points of difference?
8. Compare Caleb and Gideon; Joshua and Peter; Moses and Paul.
9. Home readings. Interest the children in these elliptical lessons. Make up similar plans on the lives of Moses, Joshua, David. John Baptist, etc.

LIFE OF ABRAM.

[Read the following elliptical lesson. The Scripture passages at the bottom of this lesson will furnish a key to the whole.]

First Section. Abram was born in ...., in the year .... B.C. His father's name was ...., and he had two brothers, ... and .... Being called of God, he left .... when he was .... years of age, and accompanied by ...., ..., and ...., came to .... *Second Section.* He remained in .... for .... years. Here ... died, aged .... years. At the age of .... he left .... for .... *Third Section.* Accompanied by .... and .... and ...., he came into ...., stopping at ...., and again near ...., finally going down into .... From Haran to S....., about .... miles;

from .... to B...., about .... miles; from .... to Jerusalem, ... miles; from Jerusalem to Cairo in Egypt, ... miles. *Fourth Section.* He returned to .... with ...., distance about .... miles. *Fifth Section.* At .... Abram and Lot separated, the former going to .... While here he made a long journey to .... to deliver .... from the .... His son .... was also born at .... He was visited by .... immediately before the destruction of .... His name changed to .... when he was .... years old. *Sixth Section.* When .... was .... years old .... was born. Abram, during this last period of his life, cast out from his tent .... and ...., made a covenant with ...., offered his son ...., lost his wife ...., and was married again to .... He died B.C. ...., aged .... years.

Gen. 11. 26, 31, 32; 12. 4–10; 13. 1–4, 11, 18; 14. 13–16; 16. 15, 16; 17. 5; 18. 1, 2; 19. 27, 28; 21. 5, 14, 27; 22. 1, 2; 23. 1, 2; 25. 1, 7, 8

LIFE OF PAUL.

The Apostle .... was born in ...., a city of ...., in .... His earlier name was .... The change of his name from .... to .... probably took place because of .... He says of himself: "I am verily a man which am ...., born in ...., a city of ...., yet brought up in .... at the feet of ...., and taught according to the .... of the law of the ...." Again he says: "For I also am an ...., of the seed of ...., of the tribe of...." And again: "A Heb.... of the ....; as touching the law, a ....; concerning zeal, ... the Church; touching the righteousness which is in the law, ..." By trade Saul was a .... He was present at the martyrdom of ....; probably protecting the .... of those that .... the holy man. Saul was converted at ...., whither he went "breathing out .... and .... against the ...." He carried with him .... to .... to the .... from the ...., authorizing him "if he found any of ...., whether they were .... or ....," to "bring them .... unto ...." After his entrance into .... he stopped at the house of .... in .... street, where he "was .... days without ...., and neither did .... nor ...." By divine command a certain disciple at ...., named ...., visited and counseled Saul. And straightway Saul "preached .... in the ...., that he is the .... of ...." This occurred probably about A.D.... After this, Saul went into .... and returned again to .... He then went up to .... and abode .... days. This was about .... years after his conversion. From Jerusalem he went by way of .... to .... From .... he came to .... in ...., and thence on a mission of relief to the disciples in .... After this Paul made .... great missionary tours. He went finally from .... to ...., and thence by sea to ...., where he, though a prisoner, "was suffered to dwell by .... with a .... that kept him." Tradition says he died a martyr in .... about A.D. ....

10. Talk at home a great deal about and analyze Bible characters. Tell Bible stories. Get children to talk about them. Such practice is in itself the best kind of a normal drill.

XVII. BIBLE MANNERS AND CUSTOMS.*

1. The events recorded in the Bible belong to a remote age, remote regions, people unlike ourselves, with manners and customs—personal, social, domestic, civil, industrial, religious—entirely different from those to which we have been from childhood accustomed.

2. The Bible, true to the people, the places, the times, the prevailing institutions in connection with which it was written, is full of allusions, direct and incidental, to these local peculiarities. It is full of an old-time life. It reflects the habits of the people whose history it records. This is an argument in favor of its accuracy.

3. It is impossible to understand the Bible without a knowledge of these ancient institutions and habits. Such knowledge removes many difficulties, illuminates many passages, gives force to many allusions. It is indispensable to a correct interpretation of the words.

4. By a providential arrangement the lands of the far East have been preserved in their early conditions—so far, at least, as prevailing customs are concerned. People there eat, talk, live, dress, transact business, farm, work at trades, etc., just as they did two or three thousand years ago. A knowledge of the Oriental customs of to-day will throw light upon hundreds of otherwise obscure texts.

5. The remarkable preservation of the illustrations of ancient manners and customs by the hieroglyphic language of Egypt, the cuneiform marks of the Euphratean valley, and the detailed delineations of early life on long-buried walls, corroborate in a marvelous manner the statements of the Bible.

6. In connection with the following studies of the text read the latest results of Oriental research.

7. This exercise will be substantially a "Bible Reading," continued through two evenings. It need not be dull or uninteresting.

8. Concerning these texts let the question be asked, *Is there any allusion to customs differing from those of our own times, and requiring special explanation?*

9. The leader of the class should examine the Scripture passages at home to see that there is no typographical blunder in the list. He should

* The best book for information on this subject is the "Hand-Book of Bible Manners and Customs," by Dr. J. M. FREEMAN. Phillips & Hunt, New York. Hitchcock & Walden, Cincinnati and Chicago.

give each member of the class a slip of paper, with three, five, or more passages indicated on it. When a topic is under consideration, and a passage of Scripture announced, let the person holding it state the fact contained in it, and then read the verse.

10. Some pictures may be found in Bible dictionaries, cyclopedias, etc., which, if reproduced on a blackboard, or in a coarse way on paper, will aid in understanding several of the allusions. Pupils should be encouraged to draw these pictures.

TEXTS OF SCRIPTURE TO BE EXAMINED.

1. **Booths.** Gen. xxxiii, 17; Job xxvii, 18; Isa. i, 8; Lev. xxiii, 42, 43; Neh. viii, 16; Jonah iv, 5.

2. **Huts.** Job xxiv, 16; Ezek. xii, 5; xiii, 10, 11; Matt. vi, 19; vii, 26, 27.

3. **Better houses,** 1 Chron. xxix, 2; Amos v, 11; Gen. xi, 3; 1 Kings vi, 15, 16, 32–35; vii, 8–12; x, 11, 12; xxii, 39; Isa. ix, 10; Amos iii, 15.

4. **Windows.** Joshua ii, 15; Judges v, 28; 2 Kings iv, 10; ix, 30–36; 1 Sam. xix, 12; Acts ix, 25.

5. **Doors.** John xviii, 16, 17; Deut. iii, 5; Judges xvi, 3; Isa. xlv, 2; Deut. vi, 9.

6. **Interior of House.** Acts xii, 13, 14; Judges iii, 23; 2 Chron. xxix, 7, 17; 2 Sam. xvii, 18; Luke v, 19; Esther i, 5; Luke xxii, 11.

7. **Roofs.** Joshua ii, 6; 1 Sam. ix, 25, 26; 2 Sam. xi, 2; Prov. xxi, 9; Neh. viii, 16; 2 Sam. xvi, 22; Isa. xv, 3; xxii, 1; Jer. xlviii, 38; 2 Kings xxiii, 12; Jer. xix, 13; Acts x, 9; Deut. xxii, 8; Mark ii, 4; Luke v, 19.

8. **Tents.** Gen. iv, 20; Exod. xxvi, 14; xxxv, 26; xxxvi, 14; Acts xviii, 3; Sol. Song, i, 5; Gen. xxiv, 67; Jer. xliii, 10; Acts vii, 4, 5; Heb. xi, 8–10.

9. **Caves.** Gen. xix, 30; xxv, 9, 10; Joshua x, 16; 1 Sam. xiii, 6; Num. xxiv, 21; Sol. Song ii, 14; Judges vi, 2; Isa. xxxiv, 13–15.

10. **Seats and postures.** 1 Chron. xvii, 16; 1 Kings xviii, 42; 1 Sam. i, 9; 1 Kings ii, 19; Matt. xxi, 12; 1 Kings x, 19.

11. **Tables, eating, etc.** Mark vii, 3; 2 Kings iii, 11; Gen. xviii, 8; John iv, 9; Matt. ix, 11; Acts xi, 3; Gen. xliii, 34; Amos vi, 4–7; Esther i, 5–7; John xii, 2, 3; xiii, 25; Ruth ii, 14; Matt. xxvi, 23; John xiii, 26; Gen. xviii, 6.

12. **Beds.** Gen. xxviii, 11; Exod. xxii, 26, 27; Mark ii, 9; John v, 10; Deut. iii, 11; Psa. cxxi, 6; Job xxix, 3.

13. **Grinding corn.** Exod. xi, 3; Judges xvi, 21; Matt. xxiv, 41; Eccles. xii, 4.

14. **Lamps and Oven.** John xviii, 3; 1 Sam. iii, 3; Judges vii, 16–20; Matt. xxv, 1, 3, 4, 7; Lam. v, 10; Mal. iv, 1; Matt. vi, 30; Luke xii, 28.

15. **Water and wine skins.** Joshua ix, 4–13; Matt. ix, 17; Job xxxii, 19; Psa. cxix, 83; Psa. lvi, 8; Judges iv, 19.

16. **Articles and customs of dress.** Gen. iii, 21; Prov. xxxi, 13, 22; Luke xvi, 19; Judges viii, 26; Gen. xxxvii, 3, 4; Psa. xlv, 13, 14; Deut. xxiv, 13; Ruth iii, 15; Exod. xii, 34; Luke vi, 29; John xix, 23; Gen. xxvii, 15; Luke xv, 22; Matt. xxi, 8; Job xvi, 15; Joel i, 8; Num. xv, 38; Matt. ix, 20; Matt. xxiii, 5; Prov. xxxi, 24; Isaiah v, 27; 1 Pet. i, 13; [for a description of the finery of the Jewish women see Isa. iii, 18–23;] Isa. iii, 21;

1 Cor. xi, 15; 1 Pet. iii, 3; 1 Tim. ii, 9; Psa. lxxv, 5; 2 Kings ix, 30; 1 Cor. xi, 14, 15; 2 Sam. xiv, 25, 26; xviii, 9; Job i, 20; Ezra ix, 3; Exod. iii, 5; Joshua v, 15; 2 Sam. i, 10; Esther iii, 10; Dan. vi, 17; Isa. iii, 18; Gen. xxxvii, 29, 34; Job i, 20; Matt. xxvi, 65; Acts xiv. 14; Gen. xlv, 22; Psa. xlv, 8.

17. **Traveling.** In companies. Luke ii, 42–44. Inns. Gen. xliii, 21; Luke ii, 7. Courtesies. Gen. xviii, 1–8; Heb. xiii, 2; Matt. xxv, 35; 1 Pet. iv, 9. Mode of travel. 2 Kings iv, 22–25; Acts viii, 28; xxi, 15; [What does "carriage" in this verse mean?] Gen. xxiv, 61–64.

18. **Visiting.** Gen. xviii, 4; xix, 2; xxiv, 31; Luke vii, 44; John xiii, 4, 5.

19. **Agriculture, etc.** Gen. iv, 2; xiv, 14; xxi, 25; xxvi, 15; Exod. iii, 1, 2; 1 Sam. xi, 5; Psa. xxiii; John x, 3, 4; Gen. xxiv, 20; xxix, 9; Josh. iii, 15; 1 Chron. xii, 15; Eccl. xi, 1; Isa. xxxii, 20; 2 Chron. xxvi, 10; Deut. xi, 10; xxii, 9; Job xxxix, 10; 1 Sam. viii, 12; xiv, 14; Amos vi, 12; 1 Kings xix, 19; Judges iii, 31; Exod. ix, 31, 32; Isa. xxviii, 24–29; Joel iii, 13; Ruth ii, 15; Judges xv, 5; Psa. cxxvi, 6; Lev. xxiii, 22; Isa. xxviii, 28; Hosea x, 11; Judges vi, 11; Gen. l, 10; Matt. iii, 11, 12; Psa. cxliv, 13; Joel i, 17; Luke xii, 18; 1 Chron. xxvii, 25; Jer. xli, 8; Matt. xxi, 33; Isa. v, 2; Psa. lxxx, 9; 2 Kings xxv, 12; Isa. i, 8; Jer. vi, 9; Neh. v, 11; xiii, 15; 1 Sam. viii, 14.

20. **Commerce, Manufactures, etc.** Isa. xliv, 12; liv, 16; xli, 7; Matt. xiii, 55; 1 Chron. iv, 21; Jer. xviii, 2; Job vii, 6; 2 Chron. ii, 7, 13; Neh. xiii, 16; 1 Sam. xxi, 3; Acts ix, 43; xix, 24; 2 Tim. iv, 14;

Acts xviii, 3; xvi, 14; Matt. iv, 21; Gen. xxxvii, 28; 1 Kings xxii, 48; ix, 26; x, 21, 22, 28, 29; 2 Chron. viii, 17, 18; Gen. xxiii, 16; Matt. xx, 9; ix, 9; Mark ii, 14; Matt. xiii, 45, 46; xxv, 16, 17; Jonah i, 5; Acts xxvii, 12, 16, 17, 20, 40; xxviii, 11.

21. **Weddings.** Let one of the class read from some Bible cyclopedia an account of marriages.*

22. **Funerals.** Read from the same book an account of funerals. (Manners and Customs of the Jews. pp. 134–141.)

XVIII. BIBLE WEIGHTS AND MEASURES.

[These tables are taken from the Bible Text-Book, published in connection with THE TEACHERS' BIBLE, by the American Tract Society, 150 Nassau-st., New York.]

1. JEWISH WEIGHTS, REDUCED TO ENGLISH TROY WEIGHT.

	lbs.	oz.	pen.	gr.
The gerah, one-twentieth of a shekel	0	0	0	12
The bekah, half a shekel	0	0	5	0
The shekel	0	0	10	0
The maneh, 60 shekels	2	6	0	0
The talent, 50 manehs, or 3,000 shekels	125	0	0	0

2. SCRIPTURE MEASURES OF LENGTH, REDUCED TO ENGLISH MEASURE.

	Eng. feet.	inches.
A digit	0	0.912
4 = A palm	0	3.648
12 = 3 = A span	0	10.944
24 = 6 = 3 = A cubit	1	9.888
96 = 24 = 6 = 2 = A fathom	7	3.552
144 = 36 = 12 = 6 = 1.5 = Ezekiel's reed	10	11.328
192 = 48 = 16 = 8 = 2 = 1.3 = An Arabian pole	14	7.104
920 = 480 = 160 = 80 = 20 13.3 = 10 = A measuring line	145	11.04

3. THE LONG SCRIPTURE MEASURES.

	Eng. miles.	paces.	feet.
A cubit	0	0	1.824
400 = A stadium or furlong	0	145	4.6
2000 = 5 = A Sabbath-day's journey	0	729	3.
4000 = 10 = 2 = An eastern mile	1	403	1.
12000 = 30 = 6 = 3 = A parasang	4	153	3.
96000 = 240 = 48 = 24 = 8 = A day's journey	33	172	4.

NOTE.—5 feet = 1 pace; 1,066 paces = 1 mile.

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* In a small volume, published by Phillips & Hunt, New York, and Hitchcock & Walden, Cincinnati and Chicago, entitled "Manners and Customs of the Jews," pp.

4. SCRIPTURE MEASURES OF CAPACITY FOR LIQUORS, REDUCED TO ENGLISH WINE MEASURE.

	Gal.	pints.
A Caph	0	0.625
1.3 = A log	0	0.833
5.3 = 4 = A cab	0	3.333
16 = 12 = 3 = A hin	1	2.
32 = 24 = 6 = 2 = A seah	2	4.
96 = 72 = 18 = 6 = 3 = A bath, ephah, or firkin	7	4.50
960 = 720 = 180 = 60 = 20 = 10 = A kor, choros, or homer	75	5.25

5. SCRIPTURE MEASURES OF CAPACITY FOR THINGS DRY, REDUCED TO ENGLISH CORN MEASURE.

	Bush.	pks.	gal.	pints.
A gachal	0	0	0	0.14
20 = A cab	0	0	0	2.833
36 = 1.8 = An omer or gomer	0	0	0	5.1
120 = 6 = 3.3 = A seah	0	1	0	1.
360 = 18 = 10 = 3 = An ephah	0	3	0	3.
1800 = 90 = 50 = 15 = 5 = A letech	4	0	0	0.
3600 = 180 = 100 = 30 = 10 = A homer or kor	8	0	0	1.

6. JEWISH MONEY, REDUCED TO THE ENGLISH AND AMERICAN STANDARDS.

	£	*s.*	*d.*	$	cts.
A gerah	0	0	1.3687	0	02.5
10 = A bekah	0	1	1.6875	0	25.09
20 = 2 = A shekel	0	2	3.375	0	50.187
1200 = 120 = 50 = A maneh, or mina Hebrew	5	14	0.75	25	09.35
60000 = 6000 = 3000 = 60 = A talent	342	3	9.	1505	62.5
A solidus aureus, or sextula, was worth	0	12	0.5	2	64.09
A siclus aureus, or gold shekel, was worth	1	16	6.	8	03.
A talent of gold was worth	5415	0	0.	24309	00.

In the preceding table, silver is valued at 5s. and gold at £4 per ounce.

7. ROMAN MONEY, MENTIONED IN THE NEW TESTAMENT, REDUCED TO THE ENGLISH AND AMERICAN STANDARD.

	£	s.	d.	far.	$	cts.
A mite	0	0	0	0.75	0	00.343
A farthing, about	0	0	0	1.50	0	00.687
A penny, or denarius	0	0	7	2.	0	13.75
A pound, or mina	3	2	6	0.	13	75.

126–131, find an interesting account of Oriental weddings. The Workingmen's Educational Union of London, (F. Baron, 25 King William-street, West Strand, W. C.,) publish a series of cheap diagrams which will be useful in illustrating these subjects.

XIX. NATURAL HISTORY OF THE BIBLE.

A SONG.

Heralds of creation! cry—
Praise the Lord, the Lord most high;
Heaven and earth, obey the call,
Praise the Lord, the Lord of all.

Praise him, all ye hosts above;
Spirits perfected in love;
Sun and moon, your voices raise;
Sing, ye stars, your Maker's praise.

Earth, from all thy depths below,
Ocean's halleluias flow;
Lightning, vapor, wind and storm,
Hail and snow, his will perform.

Birds, on wings of rapture soar,
Warble at his temple door;
Joyful sounds from herds and flocks,
Echo back, ye caves and rocks.

High above all height, his throne;
Excellent his name alone;
Him let all his works confess,
Him let all his children bless.

RECITE.

1. The visible universe, including the heaven and the earth, is a manifestation of the Power, Wisdom, Skill, and Goodness of God—A BOOK of GOD.

2. The Holy Bible is another, and a more precious BOOK OF GOD, because it is a revelation of the gracious purposes and plans of God, and of his Truth, Justice, Holiness, Love, and Mercy.

3. The Book of God in Revelation makes frequent allusion to the Book of God in Nature:—

1.) It gives simple, beautiful, and sublime descriptions of the phenomena of nature.
2.) It uses them to illustrate the higher truths of Redemption—the Divine and the Christian character, and ways of God with man.
3.) We also discover beautiful harmonies between the work of God in nature and in revelation.
4.) We shall therefore find help in the study of the Natural History of the Bible.

4. Natural history, in its most extensive sense, is the description of whatever is created, or of the whole universe, including the heavens and the earth, and all the productions of the earth.

The natural history of the Bible embraces the description of the visible universe and its phenomena, and the allusions to them which are to be found in the Bible.

5. The various objects embraced in the natural history of the Bible may be distributed into the following five classes:

1.) Those belonging to **Astronomy.**
2.) Those belonging to **Meteorology.**
3.) Those belonging to **Mineralogy.**
4.) Those belonging to **Botany.**
5.) Those belonging to **Zoology.**

6. Reading of the texts indicated.

Let the leader at home examine carefully all the texts here indicated, for, in spite of the most careful proof-reading, an "infelicity" may once in a while creep into print.

7. Read the following allusions to the several classes above indicated:

1.) *Astronomy.* Gen. 1. 1, 8, 14-18; 1 Cor. 15. 41.
2.) *Meteorology.* Gen. 8. 22.
3.) *Mineralogy.* Job 28. 1, 2, 5-19.
4.) *Botany.* Gen. 1. 11, 12.
5.) *Zoology.* Gen. 1. 20-26; Psa. 8. 4-18.

8. It will facilitate matters greatly to have the following texts copied on separate slips of paper and distributed among members of the class, so that *not one minute* of time be lost:

[As each text is read, let the class tell to which one or more of the five classes its contents may belong.]

Sol. Song 2. 10-14....Joel 1. 4....Lam. 4. 1....Job 38. 31.... Psa. 104. 16....Gen. 8. 7....Luke 14. 34....Matt. 3. 10....2 Sam. 23. 4....Num. 13. 23....Isa. 35. 1....Prov. 30. 24-28....Psa. 102. 6, 7....Psa. 84. 3....Job 37. 9....Job 15. 33....Job 39. 19-25 ....Hosea 14. 5-7....Deut. 32. 33....Job 41. 1....Psa. 92. 12.... Eccles. 12. 5....Lam. 1. 6....Deut. 32. 11....Jer. 8. 22.

[As each of the following is read let the class indicate, 1. The class to which it belongs. 2. The truth (the doctrinal or practical) taught.]

Psa. 19. 10....Prov. 6. 6-8....Rev. 2. 28....Job 8. 11-13.... Prov. 1. 17....Matt. 4. 19....2 Sam. 23. 4....Jer. 17. 5, 6.... James 3. 12....Lam. 4. 1, 2....Rev. 22. 1, 2....Prov. 26. 1.... Psa. 32. 9....Isa. 56. 10, 11....Sol. Song 2. 1....Deut. 32. 31.... Psa. 1. 3....Matt. 6. 28-30....1 Pet. 2. 4....Rev. 5. 5....Isa. 53. 2....Rev. 1. 16.

9. We recommend Angus' "Bible Hand-Book," pp. 219–238, [Martien's (Philadelphia) edition, 1863;] also "Topics for Teachers," by J. Comper Gray, volume i, [Phillips & Hunt's edition,] although these books are not *necessary* to the above lesson.

10. Collections of pictures, specimens of flowers, etc., from Palestine will add to the interest of this exercise.

XX. RELIGIOUS INSTITUTIONS OF THE BIBLE.

1. An institution is the product of an idea, and of an energy or force.

2. A religious institution is the product of a religious idea and of a religious force.

3. The great religious idea from which all biblical institutions spring is REDEMPTION.

4. The energy which gives to this idea vitality and effectiveness is the SPIRIT OF GOD, who brooded over chaos in the beginning and created the universe. He is the vitalizing force in the work of Redemption, the new creation in Christ Jesus.

5. From the divine thought and purpose of redemption by Jesus Christ through the Holy Spirit spring,—

1) THE WORD OF TRUTH, the Holy Scriptures which are able to make man "wise unto salvation;"

2) THE CHURCH, which is "the pillar and ground of the truth."

6. In the gradual unfolding of the great scheme of redemption—in communicating to man the true *idea* of it, preparing him to *accept* it, and to be the instrument in the hands of God in *consummating* it—many institutions were appointed. These institutions or appointments are:—

1) *Anticipative*, or typical; foreshadowing the truth afterward to be fully revealed;

2) *Propagative*, proclaiming, diffusing, promoting the truth, and thus carrying on the work of redemption;

3) *Commemorative*, standing in perpetual memorial of the facts transacted in the beginning of the Jewish and of the Gospel dispensation.

7. These appointments or institutions are distributed into the following four classes:—

1) Institutions of PLACE AND ORGANIZATION;

2) Institutions of TIMES AND SEASONS;

3) Institutions PERSONAL AND OFFICIAL;

4) Institutions CEREMONIAL AND INSTRUCTIONAL.

I. INSTITUTIONS OF PLACE AND ORGANIZATION.

1. **The altar.** 1) *Material.* Of earth (Exod. xx, 24) or stone. Exod. xx, 25; Josh. viii, 31. 2) *The idea.* The altar involves religious worship, chiefly by sacrifices offered upon it. It is found in all religions. 3) *In the*

Bible. Cain and Abel probably worshiped at some rude altar, (Gen. iv, 3, 4,) as they had been taught to do by Adam. Noah "builded an altar unto the Lord." Gen. viii, 20. See, also, Abraham, (Gen. xii, 7; xiii, 4, xxii, 9,) and Isaac, (xxvi, 25,) and Jacob, (xxxiii, 20; xxxv, 1, 3,) and Moses. Exod. xvii, 15. 4) *The germ.* The altar was the germ of the whole Jewish system of worship, and the vague prophecy of "better things" in the Christian dispensation. In the first altar-service of Adam, Abel, Abram, see *a*) The *place; b*) The *priest; c*) The *offering; d*) The *order.*

2. The tabernacle. 1) *The growth of the altar-idea.* The Jewish tabernacle was the expansion of the old altar. We see in the beautiful and complicated structure, and its service, *a*) The sacred *place; b*) The sacred *priests; c*) The sacred *offerings; d*) The sacred *order.* 2) *Object-teaching.* God designed by all that pertained to the tabernacle to teach ignorant, sensuous minds deep and all-important facts and principles of his kingdom and worship which they could not receive except through such appeal to the senses. 3) *Its lessons.* It revealed truths, *a*) Concerning *God's character; b*) Concerning *man's character; c*) Concerning *the approach of man to God; d*) Concerning *the dwelling of God with man.* 4) It was made after a *divine pattern.* Exod. xxv, 9; xxvi, 30; xxxix, 32, 42; Heb. viii, 5. 5) By *divinely endowed architects.* Exod. xxxi, 1–11; xxxv, 30–35; xxxvi, 1, 2. 6) From *divinely provided materials.* Exod. xii, 35, 36; xxx, 12–16. 7) For *divine uses.* Exod. xxv, 20–22; xl, 34–38; xxix, 42, 43. 8) The *names* given to the tabernacle may be found in Exod. xxiii, 19; xxv, 8, 9; xxix, 42–46; Lev. xii, 4; 1 Sam. i, 9; 1 Kings i, 39; Num. xvii, 7; xviii, 2. 9) *Eight particulars* pertaining to the tabernacle require notice here:—

1.) **The court.** "The tabernacle is an image of the kingdom of God in Israel, a type of the Christian Church. The court is the symbolical habitation of the people, while the sanctuary or tabernacle proper is the habitation of God in their midst."—*Dr. Kurtz.* This court, or inclosure, as to its shape, size, pillars, sockets, hooks, fillets, hangings, etc., may be studied in Exod. xxvii, 9–18. The following figures will indicate the size of certain parts, etc., in cubits: (we estimate a cubit at eighteen inches:) 100, 20, 20, 100, 20, 20, 50, 10, 10, 15, 3, 3. Commit to memory Psa. c, 4; xcii, 13. The court had one entrance or gate at the east end, only *one* gate to the court, only *one* door to the tabernacle, only *one* vail by which to enter the holiest of all. There is but *one* way of approach to God. See Acts iv, 12

2.) **The tent.** For shape, size, sockets, pillars, boards, rings, bars, cords, curtains, coverings, material, etc., see Exod. xxvi. Explain the following figures: 10, 1½, 20, 40, 20, 6, 8, 16. Also the following: 30, 4, 11, 5, 6, 50, 50. Also the following: 28, 4, 10, 50, 50. The four coverings, beginning with the outside, were as follows: 1. Of badgers' or seal skin; 2. Of rams' skins dyed red: 3. Of goats' hair; 4. Of linen with embroidery of blue,

purple, and scarlet. The *tent*, tabernacle, or sanctuary, was divided into two compartments, the "holy place" and the "holy of holies." The "*vail*" between the two was of "blue, and purple, and scarlet, and fine twined linen of cunning work." This "vail" typified the flesh of the Lord Jesus. Heb. x, 20. This "vail," like the body of the Lord Jesus, revealed in part his beauty, while it also concealed and separated from the fullness of the divine glory. The innermost sanctuary was very sacred.

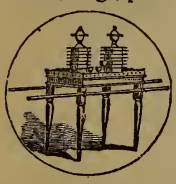
3.) **The altar of burnt-offering.** For size, (5, 5, 3,) shape, material, location, objects, see Exod. xxvii, 1–8; xxix, 15–18; xxxviii, 1–7; Lev. vi, 13; viii, 15; Num. xxviii, 3–6. For *names* of the altar see Exod. xxix, 37; xxx, 28; xxxix, 39; Mal. i, 7, 12. There were *horns* on the altar. Exod. xxix, 12; xxi, 14; Psa. cxviii, 27; 1 Kings i, 50. The *utensils* used at the altar: pans, shovels, basins, flesh-hooks, fire-pans. See Exod. xxvii, 3; xxxviii, 3. Read the words in Lev. viii, 15: "To make reconciliation." Compare with Col. i, 20–22; John i, 29, 36; 1 Pet. i, 18, 19; 2 Cor. v, 21; Isa. liii. The first thing a Jew saw as he approached the tabernacle court was the altar of sacrifice, the type of the crucified Christ. Let our first teaching in the school of the Church be "Christ and him crucified."

4.) **The laver of brass.** For a description of the laver see Exod. xxx, 18–21; xxxviii, 8; Lev. i, 9; xvi, 4. The "looking-glasses" used in those days were of brightly polished brass. The tabernacle idea involved the divine work of purification, and the human endeavor to keep one's self from sin, as well as that of atonement. Consult Psa. xxvi, 6; Jer. vi, 14; John xiii, 8; Isa. i, 16; Psa. li, 2, 7; Titus iii, 4–7. For a suggestion concerning the "mirror" see James i, 23.

5.) **The golden candlestick.** See Exod. xxv, 31–39; xxxvii, 17–24; xxvii, 20, 21; Heb. ix, 2. *All* gold; *pure* gold; *beaten* gold; of gold were the "tongs" and "snuff-dishes"; it was *seven-branched;* a *light-bearer;* on each branch were knobs, like *seed-bolls* pomegranates; and *flowers*, the blossoms from the seeds; and bowls in which the light seemed like *fruit.* 1. For the truth concerning CHRIST, which the golden candlestick taught, see John i, 9; viii, 12; xii, 46; Rev. i, 12, 13. 2. For the truth concerning CHRISTIANS, which it taught, see Matt. v, 14–16; Luke xii, 35; Eph. v, 8, 9, 14. "The sevenfold light is the sanctifying efficacy

of the Spirit. Seven is the number of holiness."—*Murphy.* "Apply day by day to the great Aaron of your faith to remove the dross and cause the flame of your love and zeal to ascend."—*White.*

6.) **The table of show-bread.** For material, size, shape, crown, staves, rings, platters, spoons, bowls, covers, see Exod. xxv, 23–30; xxxvii, 10–16. On the table was the bread called the *show-bread*, because each tribe was represented on it by a loaf of unleavened bread. "Bread shown" or displayed before God. It was called the "bread of faces" or "presence," that is, *God's presence.* See Lev. xxi, 6, 8, 17 21, 22; xxiv, 5–9. "The table is the place of paternal and hospitable entertainment." "Bread and wine are the bloodless feast after the sacrifice." "This holy place is the type of the heavenly home." "The table contained the three elements of the Christian eucharist, bread, wine, and the incense of prayer."—*Dr. Strong.*



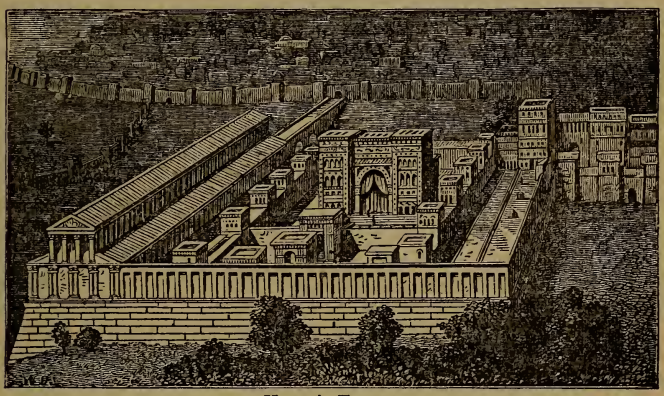
7.) **The altar of incense.** For material, size, shape, uses, horns, rings, staves, etc., see Exod. xxx, 1–10; xxxvii, 25–28; Luke i, 10; Psa, cxli, 2; Rev. v, 8; viii, 3, 4; Isa. lx, 6. For the *incense* burned on the altar, see Exod. xxx, 34–38. It was rare, precious, carefully compounded, of equal proportions, never to be imitated, none but the seed of Aaron dare to offer it, it was to be beaten very small and burned with fire, and was counted sweet and holy. A type it certainly was of prayer and of the "precious merits of Immanuel." As the altar of burnt-offering outside the sanctuary represented the atoning work of Christ on *earth*, the altar of incense represented his intercessory work in *heaven.*

8.) **The ark of the covenant.** Toward this small and sacred center all things of the tabernacle tended. It was the end of all. It gave value to all. It was the *symbol of the divine presence.* For the shape, size, ($2\frac{1}{2}$, $1\frac{1}{2}$,) parts, crown, mercy-seat, staves, rings, cherubim, etc., see Exod. xxv, 10–22; xxxvii, 1–9. For its *names* see Exod. xl, 3; Num. xiv, 44; Josh. iii, 13; 1 Sam. iii, 3; 2 Chron. vi, 41; Psa. cxxxii, 8; 1 Sam. iv, 4; 1 Kings vi, 16. For the *contents*, see Deut. x, 5; xxxi, 24–26; Heb. ix, 4. For CHRIST, as set forth in the ark, see Heb. iv, 16; 2 Cor. iv, 6; Isa. xlii, 16; 1 Cor. xv, 25; Rev. xii, 10; Heb. ix, 11, 12, 24. "The symbol of the divine majesty was the only light which the holy of holies contained." 1 Kings viii, 12; Psa. lxxx, 1; xcix, 1.

3. **The temple.** The nation established in the land of Canaan, and the kingdom of David extending over a vast area of country, it was fitting that a

more permanent place of worship should be erected. This great work purposed by David was performed by his son Solomon. A magnificent temple was builded. It was the pride, delight, and glory, as it was the visible center of the Jewish nation.

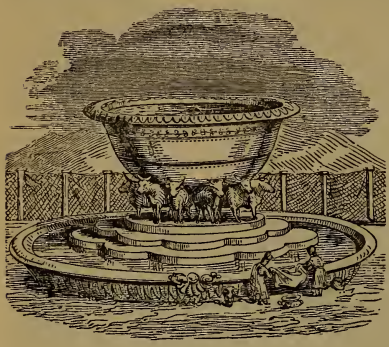
There were three Jewish temples: 1. The temple of **Solomon**, dedicated B. C. 1004, 486 years after the dedication of the tabernacle; 2. The temple of **Zerubbabel**, dedicated B. C. 515, 489 years after the dedication of Solomon's temple; 3. The temple of **Herod**, built from the remains of Zerubbabel's temple, 452 years after its dedication. Herod's temple lasted for eighty-eight years—from B. C. 18 to A. D. 70—when it was destroyed at the capture of Jerusalem by Titus.



HEROD'S TEMPLE.

The three temples were very elegant. The first was, perhaps, the richest. The plan was that of the tabernacle, but in size it was as large again. It was finished in carved cedar, fir, olive, and gold. The vail was of "blue, purple, and scarlet, with curious flowers wrought upon it." All the furniture was most elegant. In front was a great porch, at the entrance of which stood two pillars, *Jachin* and *Boaz*, curiously ornamented with lily work. Large courts surrounded the building, first the *court of the priests*, in which stood the brazen altar, and the immense laver, or sea, which held over twenty-five thousand gallons of water. (See cut on next page,) Besides this there were ten smaller lavers on wheels, which could be removed from one part of the court to another. The next was the *court of the people*, into which the crowds might come. The **second** temple, built by Zerubbabel, was, perhaps, larger than Solomon's but not so beautiful. For a comparison between the two see Haggai ii, 3. For the impression made upon the

old men who had seen the first temple, see Ezra iii, 12. This temple was frequently pillaged, desecrated, turned into a heathen shrine, and at one time the grass and weeds grew over the site of it. It was rescued from the Syrians by Judas Maccabeus, B. C. 165, restored and reconsecrated. Pompey attacked it in the year 63 B. C., and Herod finally took it, B. C. 37. Herod's temple was commenced B. C. 18. It was ready for use in eighteen months after the work of restoration began. The courts, however, and the outer buildings, required eight years. Work went on after that for years, so that the statement of the Jews in John ii, 20 was correct. It was a magnificent structure. Its halls, courts, porches, terraces, chambers, etc., were elegant. The porch fronting on the east was one hundred and eighty feet long and two hundred and eighteen high. Josephus says concerning this temple: "To strangers, who were approaching, it appeared at a distance like a mountain covered with snow; for where it was not decorated with plates of gold it was extremely white and glistening."



Molten Sea and Brazen Oxen.

4. **The Church.** The altar at the beginning, and then the expansion of the altar-idea in the Jewish tabernacle, pointed to the Christian Church, of which both were type and pattern. All the truths and principles expressed in the tabernacle service are embodied in the doctrines, and usages, and spirit, and work of the Christian Church. "We have an altar;" "we have a high-priest;" "our passover is sacrificed for us." The shadow has passed away; we live in the light of a spiritual dispensation, in which "circumcision is nothing and uncircumcision is nothing, but a new creature." All who truly believe and love the Lord Jesus Christ are members of the Church. They are the "true Israel." We need now no priests among men, no sacrifices, no burning incense, no golden candlestick; the vail is rent in twain; the shekinah shines not to human vision. We have learned that "God is a spirit, and that they who worship him must worship him in spirit and in truth." For some beautiful lessons about the Church see the following passages of Scripture: 1 Tim. iii, 15; Col. i, 24; Eph. ii, 19–22; Rev. i, 5, 6; Acts xx, 28; Eph. v, 25–27; iii, 10; Col. iii, 16; Rom. xii, 6; Acts xx, 28. Many other precious texts set forth the glory, power, destiny, privileges, and duty of the Church.

II. Institutions of Times and Seasons.

1. The Sabbath. The root-idea of the Sabbath is one seventh of man's time for physical rest, spiritual recuperation, and the public recognition of things divine. 1. Originally a memorial of completed creation. Gen. ii, 2, 3. 2. A memorial of Jewish deliverance from Egyptian bondage. Deut. v, 15. 3. A sign of covenant. Exod. xxxi, 13. 4. A type of heavenly rest. Heb. iv, 4, 9. 5. Designed for the good of man. Mark ii, 27. 6. Under the control of the Lord Jesus. Matt. xii, 8. From time immemorial in the Church the Lord's day has been observed as the Christian Sabbath. See John xx, 19–26; Acts xx, 6–11; 1 Cor. xvi, 1, 2; Col. ii, 16, 17; Rev. i, 10.

2. The New Moons. The first day of every month was observed with special solemnities, sacrifices, sounding of trumpets, etc. See Num. x, 10; xxviii, 10–15; 1 Sam. xx, 5; Psa. lxxxi, 3; 2 Kings iv, 23; Isa. lxvi, 23; Amos viii, 5.

3. The Feasts of Convocation. 1.) The *passover;* 2.) The *Pentecost;* 3.) The *feast of tabernacles*, called by the Jews "The Three Feasts of Pilgrimage." See Exod. xxiii, 14, 17. The *passover*, or feast of unleavened bread. See Exod. xii, 3–28; Deut. xvi, 3; Lev. xxiii, 9–14; 1 Cor. xv, 20. Held for eight days from the fifteenth of the month *Abib*, or *Nisan*, about the time of our Easter. The *Pentecost* held on the fiftieth day after the first day of unleavened bread, called "The Feast of Weeks"—seven times seven days—and then came the fiftieth day. See Exod. xxxiv, 22; Deut xvi, 10–17. "The Feast of Harvest." Exod. xxiii, 16. "The Day of First-fruits." Num. xxviii, 26. It commemorated the giving of the law at Sinai. It was the day of the outpouring of the Holy Ghost. Acts ii, 1–11. The feast of *tabernacles* was celebrated on the eight days following the fifteenth of the month *Tishri*, corresponding to our October. It was the "Feast of Ingathering." Exod. xxiii, 16; see Num. xxix. It was on the last day of this feast the incident occurred which is recorded in John vii, 37, 38. It was an "autumnal festival," and like our "Thanksgiving-day." Concerning these three feasts a writer says: "Christ our *passover* was sacrificed for us on that especial festival; at *Pentecost* he shed forth the Spirit on the infant Church; redemption and the gift of the Spirit being thus symbolized, what is the *third festival* to indicate but that day of holy rejoicing, when the Church, gathered into her eternal home, looks back upon her pilgrim state when she dwelt in earthly tabernacles, and is glad with unutterable joy that she has now a sure habitation, whence she shall go no more forth forever."—*Ayre.*

4. Other annual feasts. 1.) *The feast of trumpets.* Num. x, 10; Psa. lxxxi, 3. First day of the civil year; New-year's-day; first day of the

seventh month of the ecclesiastical year. It was called, also, the "Day of the Cornet," and "Memorial of the Trumpet Blast." 2.) *The day of atonement.* On the tenth of the month *Tishri*, five days before the feast of tabernacles. The most solemn day and the most solemn sacrifice of the whole year. The day of atonement for the sins of the nation. See Exod. xxiii, 26, 30; Lev. xvi, 1–34; Num. xxix, 1–11. 3.) *The feast of Purim.* Esther iii, 1; ix, 26. Commemorating the deliverance of the Jews from the plot of Haman. 4.) *The feast of dedication.* John x, 22. Commemorating the deliverance of the temple from the Syrians, and its restoration and rededication by Judas Maccabeus. B. C. 170.

5. **The Sabbatical year.** See Lev. xxv, 2–7.

6. **The year of Jubilee.** See Lev. xxv, 8–17.

III. Institutions Personal and Official.

1. **Priests.** With an altar of sacrifice there must be one who by right, and in the right way, shall bring our offerings to God. He thus becomes a part of the "object teaching" by which the doctrines of theology are set forth. In the earliest ages the head of a family offered sacrifices. In the Jewish system there was a tribe selected—the tribe of **Levi**—and set apart for this holy work of ministering unto God through the established system of the tabernacle and the temple. They were shadows of the one Mediator between God and man. See Num. iii, 5–10; iv, 1–49; Deut. xxxi, 10–13; Exod. xxviii; Lev. viii; Psa. cxxxii, 9; Heb. iii, 1, 2; iv, 14–16; v, 1–10; vi, 13–20; vii, 22–28; ix, 11–28; x, 19–22.

The *Levites* rendered various services in connection with the tabernacle and temple. There were, 1. *Levite students* of law, and teachers of the people; 2. *Levite rulers* and judges; (1 Chron. xxvi, 32;) 3. *Levite porters*, or guards; 4. *Levite singers* and musicians; 5. *Levite attendants*, and assistants in the ritual of the tabernacle and temple.

2. **Prophets.** These were "seers," "wise men," inspired men who received a special commission from the Lord to foretell future events, and also to teach the things relating to the divine will and kingdom. See 1 Sam. ix, 9; Neh. viii, 8; 2 Kings iv, 1–7; vi, 1–7; Hosea xii, 10; Heb. i, 1; 2 Pet. i, 21; Heb. xi, 32; James v, 10; 1 Cor. xii, 10. Under the New Testament dispensation ordinary preaching is called "prophesying."

3. **Apostles.** The original founders of the Christian Church, who were "eye-witnesses" of the Lord, and his work and resurrection. The modern claim that "bishops" of the Church are the successors of the apostles is unscriptural and absurd.

4. **Officers of the Christian Church.** Under the Gospel dispensation all who believe in Christ are "kings and priests unto God." Exod. xix, 6; Rev. v, 10. "A chosen generation, a royal priesthood a peculiar people.'

1 Pet. ii, 9. All are equal before God, but in the distribution of his gifts of working the Holy Ghost has assigned different services to different members of the Church. Read carefully Rom. xii, 4–8; 1 Cor. xii, 4–31; Eph. iv, 11–15. The Church of Christ is a congregation of peers in all that involves dignity and service, save that he is the greatest who is the least of all and the servant of all.

IV. Institutions Ceremonial and Instructional.

1. **Marriage** is an institution of the Bible. It was ordained of God in the beginning for the growth and for the good of the race. It is also, in a sense, a religious institution, and is to be entered upon in the fear, under the direction, and by the approval of God, and to be celebrated as a religious service.

2. As we enter the Jewish *tabernacle* two objects present themselves to us in the outer court: 1) The **altar** of burnt-offering; 2) The brazen **laver.** These represent two ideas—"*offering*" and "*cleansing*," or "sacrifice" and "purification." As we enter the sanctuary, or tabernacle proper, three objects present themselves to us in the "holy place:" 1) The **candlestick**; 2) The **table of show-bread**; 3) The **altar of incense.** These represent the three ideas—*enlightenment*, *edification*, and *worship*. Around these cluster the INSTITUTIONS of the Jewish and of the Christian dispensations: 1. **Sacrifice**; 2. **Cleansing**, or **Purification**; and, 3. **Instruction.**

1. **Sacrifice.** *Five* kinds of offerings were received at the tabernacle by the direction of God: bullocks, goats, sheep, turtle-doves, and young pig-

cons. These were to be offered upon the altar as a "burnt-offering" to the Lord; as an expression of sorrow for sin, a type of one great Offering to be made known in the far future, and significant of an entire surrender of the offerer to the service of the Lord. See Rom. xii, 1. The offerings were classified as follows: 1. The *burnt*-offering; (Lev. i, 1–17.) 2. The *meat*-offering; (Lev. ii, 1–16; v, 11, xxiii, 10, 12; xxiv, 5–9;) 3. The *peace*-offering; (Lev. iii, 1–17;) 4. The *sin*-offering; (Lev. iv, 1–35;) 5. The *trespass*-offering; (Lev. v, 1–19; vi, 1–7;) 6. The *drink*-offering. Exod. xxix, 40. The public burnt-offerings were to be made *daily*, (Exod. xxix, 38;) *weekly*, (Num. xxviii, 9, 10;) *monthly*, (Num. xxviii, 11–16;) *yearly*. Num. xxviii, 16–26.

2. **Cleansing, or Purification.** The idea of atonement is incomplete without that of sanctification or cleansing. **Circumcision** had its teaching in this direction, setting apart to the service of God, and also symbolically cleansing the child or man thus devoted. So with the **Ablutions, or washings,** etc., required by the Jewish system. Exod. xxix, 4; Lev. xiv, 8; Deut. xxi, 6; Num. viii, 7; xix, 18; Heb. ix, 13; Lev. i, 5; 1 Pet. i, 1, 2; Exod. xxx, 26–28; Lev. xiv, 27–29. All these usages literally, or representatively, or typically set forth the important lesson of purity which it is the aim and work of the Gospel to secure. Psa. li, 2, 7; 2 Cor. vii, 1; 1 Thess. v, 23.

3. **Instructional.** All the ceremonial and other features of the Jewish system were designed to teach the Jews, and after them the Gentiles. All external forms and ceremonies are means of conveying lessons to the understanding. It may, however, be continued too long. A child may depend too much and too long upon the apparatus by which he is at first assisted. So the machinery, the ritual, the elaborate externalities of the Romish Church are harmful rather than helpful, because they divert the mind from the truly spiritual and invisible. They weaken faith. Under the Gospel scarcely any attention is to be paid to "forms." TWO SACRAMENTS of the most simple character remain—**Baptism** and the **Lord's supper.** They commemorate facts in the life of Jesus Christ, signify some spiritual thing present or future in the experience and career of the Christian, and form a very simple "body" for the spirit of the Gospel. Circumcision is nothing; uncircumcision is nothing; TRUE LOVE IS EVERY THING! The "new creature" is the great blessing to be sought. These forms are valuable, then, as the *basis* of a visible Church, and as means of *instruction and commemoration and anticipation.* Add to these **preaching,** or the proclaiming of the Gospel by a living and spiritual ministry, and the **teaching** of the disciples in all holy things through the word of God, and we have the institutions of the Church.

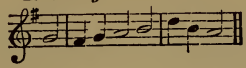
LESSON SCHEME.

What FOUR CLASSES of religious institutions are given. What are the *four institutions* of "place and organization?" A. T. T. C. What *eight particulars* of the "tabernacle" do we study in this paper? How many Jewish temples were there? What are the *six institutions* of "times and seasons?" S. N. F. F. S. J. What were the "three feasts of convocation?" What four annual feasts besides these? What *four institutions* "personal and official?" P. P. A. O. What *institutions* "ceremonial and instructional" are named? M. S. C. A. B. L. P. T. In which of the articles of the tabernacle do you find one of the following lessons? 1. God's great holiness. 2. The sinner must approach God by sacrifice. 3. The soul that would dwell with God must be cleansed from sin. 4. Christ is our light. 5. He is also our strength. He feeds and holds fellowship with us. 6. To approach God we must offer sincere prayer to him. 7. God honors and guards his law 8. God sits upon his mercy-seat, and will pardon and save all who approach him aright.

XXI. BIBLE INTERPRETATION.

1. SCRIPTURE READING. Neh. 8. 1–12; Luke 24. 13–32.
2. PRAYER AND ROLL-CALL.
3. HYMN: "DIVINE TEACHING."

Rockingham. L. M.



Unto our inner man expound
The things in all thy Scriptures found
Concerning thee, that we in turn
May make thy lambs the same discern.

Instructed thus by thee, O Lord,
Our souls shall prosper in thy Word;
Apt teachers in our school to shine,
Apt scholars must we be in thine.

4. A DEFINITION.

Bible Interpretation is the science which teaches us to discover the true meaning of the sacred text.

5. SEVEN HELPS TO INTERPRETATION.

1. The right **aim and spirit.**
   1.) With love of truth.
   2.) Willingness to obey truth.
   3.) Freedom from prejudice.
   4.) Do not feel it necessary to account for the reason of what is taught.
   5.) The aid of the Holy Spirit.
2. A general knowledge of the **objects, construction, and contents of the Bible.**
3. A knowledge of the **Language** in which the Bible was written.
4. A knowledge of **Sacred Geography.**
5. A knowledge of **Bible History,** and also of **Ancient Manners and Customs.**
6. A knowledge of the **Natural History of the Bible.**
7. A knowledge of **Church History.**

6. SEVEN RULES OF INTERPRETATION.

1. Primarily—accept **the most plain and obvious sense** of a passage.
2. If difficulties occur, **study the particular words of a passage,** and ascertain their usual scriptural sense.
3. Ascertain **the writer's aim and outline of thought** by studying sentences, paragraphs, chapters, and even whole books if necessary.
4. **Compare one part of Scripture with another.**
5. Consider the **peculiarities and circumstances of a writer.**
   1.) His character and mission.
   2.) The times in which he lived.
   3.) The country in which he lived.
   4.) Its manners and customs.
   5.) The opinions with which he was familiar, and which he opposed or defended.
   6.) The language in which he wrote.

6. Of several possible interpretations of a passage, **accept the one most in harmony with the general sense of Scripture.**

7. Consider carefully the long-accepted **opinions of the Church universal,** and the well-established **decisions of modern science.**

7. HELPS TO MEMORY.

1. Read carefully and get the full meaning of the above seven rules.

2. By means of the following *catch-words* get them into the memory :—

1.) Obvious sense ; 2.) Particular words ; 3.) Aim and outline ; 4.) Scripture with Scripture ; 5.) Peculiarities and circumstances, (six particulars :) 6. General sense ; 7.) Church and science.

8. A GUIDE TO INTERPRETATION. *By James M'Gee, Esq.*

1. Approach your work with an unprejudiced mind.
2. Seek to be led by the Holy Spirit.
3. Read faithfully.
4. Compare diligently.
5. Pray earnestly.
6. Think intensely.
7. Search for the truth, not curiosities.
8. Lay aside that which is doubtful.
9. Give *due* weight to long-sanctioned interpretations.
10. Accept the aid of *reverential* research and science.
11. Study words : *a.* their origin ; *b.* their growth ; *c.* particular meaning ; *d.* different meanings ; *e.* comparative value.
12. Study truths or doctrines : *a.* by endeavoring to catch the spirit of the writer ; *b.* in the light of the writer's surroundings, character, and mission ; *c.* by a comparison of Scripture with Scripture.
13 Make a judicious use of, but do not force, analogies.
14 Interpret according to common sense.
15. Interpret so that the author will remain consistent throughout.
16. Interpret so that a harmony will be maintained in the whole Bible.
17. Keep these test questions before you :—

1.) Are there any errors in the translation ?
2.) Are there any redundant words ?
3.) Are there any missing words ?
4.) Are there any obsolete words ?
5.) Have any words changed their meaning ?
6.) What is the root idea of the words employed ?
7.) In what sense are the words used elsewhere ?
8.) Is there any prophetic, figurative, or symbolic language employed ?
9.) Is the sense affected by peculiar manners or customs ?
10.) What nice shades of meaning are here suggested ?

11.) To whom and under what circumstances were the words written?

12.) What is the scope and purpose of the author?

13.) How does the truth taught affect me, or those whom I teach?

14.) What facts or circumstances may render it difficult to understand the passage?

9. DIFFICULTIES IN SCRIPTURE.

For a statement of the sources of the difficulties in the study of Scripture and what to do with them, see Chautauqua Text-Book No. 18, pp. 49–54; also Magazine Series Tract, on "Difficulties in Scripture," by J. Comper Gray.

XXII. BIBLE PROPHECY.

1. In the mind of an artist all the details of a proposed building are clearly seen and enjoyed even before the first spadeful of earth has been turned to make place for the foundation. Thus, all things that are in existence and all things that can possibly occur are known in advance to the Supreme Architect from whom all comes.

2. When announcements of events yet to transpire are dropped by divine revelation into human thought and language, we have prophecy.

3. God has revealed himself to men concerning the future in voices, responses, dreams, visions, internal impressions on the mind, and angelic ministry.

4. Events were thus foretold in reference to individuals, families, cities, nations, and important movements, personal and public. The Bible contains a large number of such prophecies. It also contains a record of the fulfillment of many of them at much later periods of time; and other events predicted in the Word of God are now transpiring.

5. Prophecy is not only a miracle of knowledge, but is a perpetually present miracle, having every day the force of an immediate divine act.

6. For further information on Bible prophecy, see any Bible dictionary or cyclopedia.

7. The following table shows the canonical and the chronological order of the prophets:—

Canonical Order.	*Prophets.*	*Chronological Order.*	*Date.*
1.	Isaiah.	5.	765–698.
2.	Jeremiah. [Lament.]	9.	628–568.
3.	Ezekiel.	12.	595–573.
4.	Daniel.	11.	606–534.
5.	Hosea.	4.	784–723.
6.	Joel.	1.	870–865.
7.	Amos.	3.	810–785.

Canonical Order.	*Peophets.*	*Chronological Order.*	*Date.*
8.	Obadiah.	13.	588–583.
9.	Jonah.	2.	840–784.
10.	Micah.	6.	758–699.
11.	Nahum.	7.	720–698.
12.	Habakkuk.	10.	620–609.
13.	Zephaniah.	8.	628–620.
14.	Haggai.	14.	520.
15.	Zechariah.	15.	520.
16.	Malachi.	16.	436–420.

FIVE CENTURIES OF PROPHECY.

870–420 B. C.	MNEMONIC LIST.
9. Joel, Jonah, Amos.	**9.** Jo. Jo. Am.
8. Hosea, Isaiah, Micah, Nahum.	**8.** H. I. M. N.
7. Zephaniah, Jeremiah, Habakkuk, Daniel.	**7.** **Z**ealous **J**eremiah **H**ow **D**espondent.
6. Ezekiel, Obadiah, Haggai, Zechariah.	**6.** **E**arnest **O**badiah **H**ow **Z**ealous.
5. Malachi.	**5.** Malachi.

XXIII. TYPES AND SYMBOLS.

1. We find in the holy Bible, as in all literature, things invisible represented by things visible, (Isa. 28. 16,) things divine by things human, (2 Sam. 23. 3; Psa. 84. 11,) things difficult and obscure by things simple and familiar, (John 6. 58,) and qualities of character by qualities of inanimate or unintelligent nature, (Zech. 7. 12; Luke 13. 32.)

1.) This use of the natural, visible, and material world, in presenting to man the facts and principles of the intellectual, moral, and spiritual world, is necessary, because man first and best understands the former, and because all language is based upon it.

2.) It is also necessary because there is a close and real resemblance or correspondence between things material and spiritual.

2. The element of comparison in literature is known under the general name of "figurative language," and assumes a great variety of forms; which, with their nature and laws, we need to some extent to understand in order to avoid grave and dangerous errors in the interpretation of the Bible.

1.) Examine **Isa. 57. 20; Matt. 13. 31; James I. 6,** where in each passage one thing is compared to another, and the fact of the comparison stated by the word "like." This is called a *sim'i-le.*

2.) Examine **Matt. 5. 13, 14; Psa. 84. 11; John 15. 1,** where in each case the name and qualities of one object are applied to another

directly, without the use of the word "like." This is called a *met'a-phor.*

3.) Examine **Psa. 80. 8-16; 2 Sam. 12. 1-4,** where in each case the names and qualities of one object are not only applied to another, but the application is kept up and carried on in a connected story. This is called an *al'le-go-ry.* An allegory has been called "a continued metaphor."

4. Examine **Luke 16. 1-9; Num. 23. 24; Luke 12. 42-48,** where in each case we have a "serious narration within the limits of probability," designed to impress us with higher spiritual truth than appears on the surface of the story. This is called a *par'a-ble.* Trench says: "The parable differs from the allegory, comparing as it does one thing with another, but preserving them apart as an inner and an outer, and not transferring, as does the allegory, the properties and relations of one to another." [Do not spend time in the Normal Class in trying to make a sharp distinction between the two.]

5.) Examine **Gen. 28. 12-15; Jer. 27. 1-3; Num. 17. 6,** where the "ladder," the "yokes," and the "rod" become visible and natural signs of divine and spiritual truth. The "sign" of moral and religious truths is called a *sym'bol.*

6.) Examine **Deut. 18. 15; Heb. 7. 3-5; John 3. 14,** where the character, office, and work of Christ are foreshadowed, in the first case, by *Moses,* as a prophet, (Deut. 18. 15,) in the second by the *High Priest,* (Heb. 8. 3–5,) in the third by the *serpent lifted up,* (John 3. 14.) The person, office, act, or thing, which by Divine appointment foreshadows a spiritual truth or person, is called a *type,* and the truth or person foreshadowed is called the *an'ti-type.*

3. The whole subject of figurative language, especially as it relates to the study of the *poetry* and *prophecy* of the Bible, deserves much more careful reading and research than we shall be able to give to it in our present Normal Class course. Let us now consider

TYPES AND SYMBOLS.

["The term *symbol* is equally applicable to that which represents a thing past, present, or future; whereas the object represented by a *type* is invariably future."—*Horne.*]

1. A SYMBOL IS ANY OBJECT, PERSON, ACT, OR "NUMBER" WHICH IS EMPLOYED TO REPRESENT MORAL OR SPIRITUAL TRUTH.

[Let the class turn to the texts, name the symbols, and give the truth which each conveys.]

1. *Objects* as symbols: **Rev. 22. 16; Psa. 18. 2; Matt. 16. 19; Rev. 5. 5; Matt. 24. 28; Rev. 18. 10.**

2. *Persons* as symbols: **Acts 21. 21; 1 Cor. 15. 45; Rev. 21. 2.**

3. *Actions* as symbols: **Ezek. 37. 15-18; 12. 3-12; John 8. 8; Matt. 18. 1-3.**

4. *Numbers* as symbols: **Rev. 1. 4, 12, 16, 20; 4. 5; 5. 1: Josh. 6. 4; Prov. 9. 1; Gen. 49. 28; Josh. 4. 3; Matt. 10. 2; Rev. 12. 1; 21. 12, 14, 21; 22. 2.**

2. A TYPE IS A DIVINELY APPOINTED SYMBOL DESIGNED TO FORESHADOW OR PREDICT SOMETHING BETTER AND HIGHER IN THE FUTURE, WHICH IS CALLED THE ANTITYPE.

1. *Historical characters and events* as types: **Gen. 28. 10-12; John 1. 51; . . . 1 Cor. 10. 1-4; . . . 1 Cor. 10. 9-11; . . . Heb. 7. 1-3, 21-28.**

2. *Ceremonial services:* **Rom. 2. 28, 29; . . . Heb. 9. 1-14; 10. 1-4, 19-22; Col. 2. 13-17.**

[NOTE FROM HORNE: All the rites which signified to the Jews any virtues that they were to practice, ought to be called symbols rather than types; and those rites, if there were any, which were divinely appointed to represent things both present and future, may be regarded as both symbols and types—symbols, as denoting things present; and types, as indicating things future.]

3. A FEW RULES FOR THE INTERPRETATION OF TYPES, SYMBOLS, AND THE FIGURATIVE LANGUAGE OF SCRIPTURE GENERALLY.

1.) Remember that as **all Scripture is profitable for instruction,** the figurative parts of it are not to be neglected.

2.) Remember that the figurative element in Scripture is intended **not to conceal, but to reveal** and enforce the truth, and is, therefore, to be carefully studied.

3.) Always seek an **explanation by the writer himself** of the figures, types, or symbols he may employ.

4.) Where the writer does not himself furnish such explanation, seek it from the **other writers of the Bible** who employ and interpret similar figures.

5.) Always compare the apparent teachings of a figure, type, or symbol, with the **obvious and accepted teachings** of the Bible.

6.) **Do not press comparisons too far,** lest you lose the one great truth in a mass of insignificant speculations and idle fancies.

XXIV. MISSION AND POWER OF THE BIBLE.

1. Read carefully Chautauqua Text Book **No. 18,** pp. 5–7, and Chautauqua Text Book **No. 1,** *entire.*

2. Consult the following texts of Scripture, dividing the class into four sections. To each section give a passage to be read in concert. Thus you will have four passages under examination all the time. As each verse is

read by a section, call attention to the main idea contained in it, and place on the black-board a word or brief sentence. This will assist in recalling the lessons taught by the whole exercise.

I. To what is it *compared?*

Psalm 119. 32, 35.
———
Psalm 119. 105.
Prov. 6. 23.
2 Peter 1. 19.
———
Luke 8. 11.

Deut. 32. 2.
Isaiah 55. 10, 11.
———
Psalm 19. 10.
Psalm 119. 103.
———
Psalm 119. 162.

Psalm 12. 6.
Psalm 19. 10.
Psalm 119. 127.
Psalm 119. 72, 14.
———
Heb. 4. 12.
Jer. 23. 29.

II. The *efficiency* of the Word.

Psalm 119. 130.
Acts 18. 28.
Psa. 119. 99, 100.
John 20. 31.
James 1. 21.
1 Thess. 2. 13.

Psalm 119. 50.
Psalm 19. 7.
Psalm 119. 9.
John 15. 3.
John 17. 17.
Eph. 5. 26.

1 Peter 1. 22.
Psalm 119. 11.
1 John 2. 14.
Acts 20. 32.
2 Tim. 3. 15–17.
2 Pet. 1. 4.

III. True *use* of the Word.

Mark 4. 24.
Luke 8. 18.
Heb. 2. 1.
Deut. 17. 18–20.
Acts 8. 27. 28.
Psalm 119. 18.
Luke 24. 44, 45.
John 5. 39.
Acts 17. 11.
Deut. 6. 6.
James 1. 21.

Joshua 1. 8.
Psalm 1. 2, 3.
James 1. 22.
Psalm 119. 54.
———
Neh. 8.
Deut. 31. 9–13.
Josh. 8. 32–35.
2 Chron. 17. 9.
Acts 8. 29–31, 35.
2 Tim. 2. 2.

2 Tim. 2. 15, 16.
2 Tim. 2. 23–26.
2 Tim. 4. 2–5.
Titus 1. 9, 13, 14.
Titus 2. 7, 8.
Deut. 6. 7–9.
Acts 18. 26.
Acts 28. 23.
Ezra 7, 10.

IV. *Spiritually* essential to the right understanding of God's word.

John 3. 20, 21.
John 5. 44.
John 8. 43, 47.
2 Cor. 4. 3, 4.
1 Cor. 2. 12–15.

Psalm 97. 11.
Psalm 25. 9.
John 8. 31, 32.
1 John 2. 20, 27.
Psalm 112. 4.

1 Cor. 12. 8.
Matt. 6. 22.
Eph. 1. 17.
John 6. 17.
2 Peter 3. 18.

3. Commit the rules in Chautauqua Text Book **No. 1**, on pages 13–23.

XXV. DOCTRINES OF THE BIBLE.

The scheme of religion which God has given to the world appeals to the rational as well as to the emotional nature of man. It gives him thought upon which to exercise his powers and through which to receive divine influence.

1. **The doctrines or teachings of the Bible constitute what we call Theology.**

2. Theology is that science which treats of GOD, his being, attributes, and administration, and of MAN in his relations to God.

3. The themes of theology may be distributed as follows:—

1.) THE ETERNAL GOD—his nature, character, and works.

2.) MAN FROM GOD—created by him.

3.) MAN WITH GOD—in harmony with his character, obeying his will, and enjoying his fellowship.

4.) MAN AGAINST GOD—sinning, corrupting himself, and developing a sinful history on the earth.

5.) THE GOD-MAN—his nature, history, and mission.

6.) GOD IN MAN—by the power and grace of the Holy Ghost.

7.) MAN WITH GOD FOREVER—"unto death," at the judgment, in heaven.

8.) MAN WITHOUT GOD—here and hereafter.

4. Let us make a few preliminary suggestions:—

1.) In attempting to study the nature, character, and works of God in creation, providence, and grace, we are to remember that the **Bible** is our chief authority; it is our standard and text-book. By it our theories stand or fall.

2.) We shall, however, certainly find that the teachings of the Bible harmonize fully with the facts of nature, the facts of human nature, and the experiences of believers. These could not, however, themselves supply us with a scheme of theology worthy of confidence.

3.) Although the Being concerning whose character and government we inquire is revealed in the Bible, it is impossible for finite man to know him fully. God is infinite and incomprehensible. "Touching the Almighty, we cannot find him out." Job xxxvii, 23. "His greatness is unsearchable." Psa. cxlv, 3. The greatest finite intellect in the universe is unable to comprehend God. The angel of ages, though his abiding place has been before the throne since the oldest world began, has not fathomed the depths or measured the limits of theology. And as for men, we but sit on the shore and watch the waves break at our feet. He who knows most, knows almost nothing of theology.

4.) On the other hand, we must avoid the error of those who cover their unbelief with the vail of affected humility. Says a distinguished scientist: "When I attempt to give the power which I see manifested in the universe an objective form, personal or otherwise, it slips away from me, declining all intellectual manipulation. I dare not use the pronoun 'he' regarding it; I dare not call it a 'mind;' I refuse to call it even a 'cause.' Its mystery overshadows me." This is extreme affectation, the phariseeism of science. We **may know God.** We may apprehend what we cannot comprehend, as we may use and see and rejoice in the light, though we may not know the sun, its nature, weight, power, nor be able to analyze a single ray from its glory. Indeed, the God of true science does dwell in mystery. So does the God of the Bible. In the holy Scriptures we have the expressions ready to set forth, as no other human language can, the future unfoldings of science concerning the glory and unsearchableness of the first great cause of all things. But while we acknowledge his incomprehensibility we do not forget that he is, and that he is the rewarder of those who diligently seek him. We say with Job: "Behold, I go forward, but he is not there and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: *but he knoweth the way that I take:* when he hath tried me, I shall come forth as gold." Job xxiii, 8–10. Though invisible and incomprehensible, man may trust in God's care and providence.

5. We then, with confidence and humility and sincere desire, approach the great problems of theology, to look at the truth as revealed in the holy Scriptures concerning the God we serve, and to whom all our noblest powers should be consecrated.

I. The Eternal God.

1. His *introduction to man* in the Bible: "In the beginning—GOD." Gen. i, 1.

His existence is *assumed*, not *demonstrated*. . . . Not that demonstration is impossible, but it is unnecessary. Man is so constituted that he accepts the idea of a God when suggested. . . "In the BEGINNING"—back of all other beginnings, back of all monads, molecules, protoplasms—GOD. "Before the mountains . . . or the earth and the world, even from everlasting"—GOD. Psa. xc, 2. And when all things created shall perish, still there would remain—GOD. "To everlasting, thou art God." Psa. xc, 2. THE ETERNAL GOD!

2 His *names* in the Bible.

GOD. This is from the same Saxon root as "Good." The Hebrew words translated God in our version are *el* and *eloah*, (plural, *elohim.*) These are both from a common root, which signifies "to be strong." Thence also the name, "the Almighty."

LORD. Hebrew, *adoni*, (plural, *adonai*,) the ruling, governing one, the judge.

JEHOVAH. The eternal and self-existing one. (Where the word LORD occurs in small capitals in our version, in the original it is Jehovah.)

FATHER. See Isaiah lxiii, 16; Matt. vi, 9. Power, self-existence, eternity, goodness, authority, tenderness, and love, are glorious qualities which are associated with the names of God in the Bible. In the Old Testament we find one occasion on which the Lord himself to Moses "proclaimed the name of the Lord." Read carefully **Exodus xxxiv, 6, 7.**

3. *Human definitions of God.* 1. From the first "Article of Religion" of the Methodist Episcopal Church, modified slightly from the first article of the Church of England: "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." 2. From the "*Westminster Catechism:*" "God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." What these short definitions really contain it would take a whole universe and an eternity and an omniscient wisdom to tell.

4. *Bible teachings* concerning the being and character of God:—

1.) He is **spiritual.** We do not know the nature of spirit. What we call matter is made manifest by certain phenomena. We are familiar with other phenomena which indicate a substance or essence not matter. We call it immaterial, spiritual. To it belong intelligence, will, etc. "God is a spirit." He is invisible to mortal eyes. Simplicity, unity, eternity belong to him as the self-existent spirit.

2.) He is a **person,** having understanding, will, and moral attributes. He is an individual spirit, with intelligence, purposes, plans. He is a personal king, father, judge.

3.) He is **tri-personal.** One and three, and yet not four. Three personalities or "distinctions," and yet one God. We do not understand it. We need not understand it. It is not because of any contradiction or absurdity or impossibility in the doctrine of the Trinity that we cannot comprehend it, but because of our finiteness

and weakness, and because God has seen fit to make no revelation of the mode or philosophy of it to us. If any man has a conception of the Trinity which is obviously and unmistakably absurd, then he may be sure that his conception is false. There is a profound philosophy in the Trinity. We may be permitted to understand it hereafter. The Bible records the fact, and does not say a word about the "how."

4.) He is **self-existent**, and the only self-existent being in the universe.

5.) He is **infinite, incomprehensible, immortal, immutable, omnipotent, omniscient, omnipresent.**

6.) He is **wise, true, just, holy, good, and merciful. God is love.**

5. Bible references sustaining these thoughts concerning God. [Let these texts be found and carefully read.] 1 Tim. i, 17; Psa. lxxxvi, 5; John iv, 24; Psa. xxv, 8; 2 Cor. iii, 17; Psa. cxix, 68; 1 John iv, 8, 16; Jer. x, 10; John i, 18; Col. i, 15; John xvii, 3; Job xi, 7; xxvi, 14; xxxvii. 23; Deut. xxxii, 4; Isa. xlv, 21; Psa. cxlv, 3; Rom. xi, 33; Psa. xcix, 9; Isa. v, 16; Rom. i, 23; Matt. v, 48; Psa. xc, 2; Deut. xxxiii, 27, Rev. iv, 8–10; Psa. cxxxix, 7; Jer. xxiii, 23; 1 Tim. i, 17; vi, 17; Psa. cii, 26, 27; James i, 17; Gen. xvii, 1; Exod. vi, 3; Rom. xvi, 27; Psa. cxxxix, 1–6; Prov. v, 21; Psa. cxlv, 5; Job xxxvi, 26; xxxvii, 5; Psa. xl, 5; Eccles. iii, 11; xi, 5; Isa. xl, 18.

6. Bible teachings concerning the *government* of God.

1.) God is *supreme sovereign.* Having created, he holds and governs all things and all responsible beings according to his own will. Rev. iv, 11; 1 Chron. xxix, 11; Psa. xxiv, 1.

2.) God governs the *nations* of the earth as nations. 2 Kings xix, 15.

3.) God governs and cares for each and every *individual* being under his dominion. Job xii, 10; Gen. xlviii, 15; Matt. x, 29.

4.) God governs in accordance with his own *character.* (1.) He seeks the good of his creatures. Psa. xxxiv, 8. (2.) He recognizes and never invades the freedom of his creatures. Ezek. xviii, 23; Matt. xviii, 14; Deut. xi, 26–28. (3.) He punishes sin. Prov. xiv, 32; Matt. xxv, 46. (4.) He rewards righteousness. Psa. xxxi, 19; Jno. xii, 26. (5.) He is just and wise. Psa. cxl, 5; Rom. ii, 2.

II. Man is from God.

1. The *universe* is from God. He made it. Gen. i, 1–25.

2. The *earth*, (as a part of the universe,) from the "dust" of which the body of man was made, is from God. Gen. ii, 7; Eccles. xii, 7; Gen. iii 19

3. The *body of man* is therefore from God. It was the last and the

crowning act of creation. The material universe is represented in man's body. He is the microcosm.

4. The *soul of man* is from God. The soul is distinct from the body. It is not matter but spirit. The changes which destroy the body do not affect the existence of the soul. See Isa. x, 18; Dan. vii, 15; Matt. x, 28. The soul was

1.) Created by the divine *spirit.* Gen. ii, 7.

2.) Created in the divine *likeness.* Gen. i, 27, 31; Eccles. vii, 29; Eph. iv, 24; Col. iii, 10.

3.) Created for a divine *mission.* Gen. i, 26–28.

5. *Definition:* "Man is both a sensuous and a spiritual being, allied by his body to the dust of the earth, by his spirit to God the Father of spirits; a personality according to its whole organization in all its parts, activities, and forces, definitely suited for a life in communion with God."—*Van Oosterzee.*

III. Man was with God.

1. In the *character he possessed.* He was in perfect harmony with all holiness and perfection, delighting in the divine will. He "was able with his will to agree in every thing with the will of God."

2. In the *place he occupied.* He was in harmony with the divine order and assignment. In Eden, a place of God's choosing, planting, and adornment; with authority over the land and the creatures that lived upon it; with a work assigned him. Gen. ii, 15.

3. In the *fellowship he enjoyed.* From Gen. ii, 17, and iii, 8, we infer that in the midst of the delights of Paradise this was added to its blessedness, that God communed with man.

IV. Man Against God.

1. Man *sinned against God.* This is the short statement of a terrible and far-reaching fact. "By one man sin entered into the world." Rom. v, 12.

1.) Man sinned *against the law of God*—a plain, simple, clear, easy-to-be-kept law. "Sin is the transgression of the law." 1 John iii, 4.

2.) Man sinned under the pressure of *temptation* from without. Gen. iii, 1–6.

3.) Man sinned in the *early stages* of his career.

4.) Man sinned *without necessity and from his own free-will.* The temptation by Satan does not exculpate him. He should not have yielded. It was not that man was weak and inexperienced and undeveloped. It has been wisely said: "Sin does not consist in this, that we are not yet that which we must become; but rather in this, that we are just the opposite of what we ought to be."—*Van Oosterzee.*

Man knew the law of God. He might have obeyed it. He ought to have obeyed it. He knew the "might" and the "ought" in the case. He deliberately broke, transgressed the law of God. Thus he put himself against God.

2. Man's sin brought to himself *shame, condemnation, alienation, and exile from God, ruin* and *death*. Gen. iii, 8; Job xxxi, 33; Rom. v, 12.

3. Man's sin entailed upon all of his descendants *a corrupt and evil nature*. As article seventh of the Church declares: "Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

Hosea vi, 7. But they, like men, have transgressed the covenant.

Job xiv, 4. Who can bring a clean thing out of an unclean? Not one.

Job xv, 14. What is man that he should be clean?

Gen. vi, 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil and that continually.

Jer. xvii, 9. The heart is deceitful above all things and desperately wicked: who can know it?

Rom. viii, 7. The carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be.

1 Cor. ii, 14. The natural man receiveth not the things of the Spirit of God.

Rom. iii, 19. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God.

4. Man's sin *developed a sinful history* on the earth. From the days of Cain to the days of Iscariot, iniquity poured like a stream down the ages. At last man crucified the Christ himself, the personification of virtue and of all good and beautiful qualities. "Ye by wicked hands have crucified and slain." Acts ii, 23.

5. Man's sin *identified the race with the devil and his angels.*

1.) Man yielding obedience to Satan rather than to God. Gen. iii, 1–6; 1 John iii, 8; Rom. vi, 16.

2.) Man coming under the power of Satan and against God. 2 Tim. ii, 26; Rev. ix, 11; Matt. xii, 28, 29; 2 Cor. iv, 4; Mark v, 2–5.

3.) Man subjecting himself to the fate of Satan and his angels. John viii, 44; Jude vi; Rom. xvi, 20; Matt. xxv, 41.

V. The God-man.

1. Man sinned, but God loved man. "God *so* loved the world!" etc. John iii, 16.

2. God in his infinite love provided a *Saviour* for man. John iii, 17.

"There is one God and one mediator between God and men, the man Christ Jesus." 1 Tim. ii, 5.

3. Jesus Christ is *man*. John i, 14; Gal. iv, 4; Phil. ii, 7, 8.
4. Jesus Christ is *God*. See Col. ii, 9; Phil. ii, 6.
   1.) Consider his *character and claims*. 1 Pet. ii, 22; Jno. viii, 46; xiv, 9.
   2.) Consider his *works*. John i, 1, 3; Col. i, 16, 17.
   3.) Consider his *names*. Rom. ix, 5, 7; Phil. ii, 11; 1 John v, 20; Rev. xvii, 14.
   4.) Consider the *worship given to him*. John v, 23; Phil. ii, 10; Rev. v, 13.
5. Jesus Christ is therefore GOD-MAN.
   1.) As to his *twofold* nature. John i, 1, 14; Matt. i, 23; Isa. ix, 6; 1 Tim. iii, 16.
   2.) As to his *mediatorial* office. 1 Tim. ii, 5, 6.
6. His *pre-existence*. See John vi, 61, 62; viii, 56–58; xiii, 3; xvii, 24.
7. His *pre-announcement*.
   1.) In Eden. Gen. iii, 15.
   2.) To the patriarchs. Gen. xxii, 18; xlix, 10.
   3.) By the Jewish ritual. Heb. ix, 6–12.
   4.) By the prophets. Isa. vii, 14; Micah v, 2.
8. His *personal life* on earth.
   1.) A short life.
   2.) A sinless life.
   3.) A sympathetic life.
   4.) A self-denying life.
   5.) A prayerful life.
   6.) An active life.
   7.) A miraculous life.
   8.) A perfect life.
9. His *propitiatory death*.

Isa. liii, 5, 6. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. . . . The Lord hath laid on him the iniquity of us all.

Matt xx, 28. The Son of man came. . . . To give his life a ransom for many.

Rom. iii, 25, 26. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Rom. v, 6–8. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man would one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

1 Cor. xv, 3. Christ died for our sins according to the Scriptures.

2 Cor. v, 19–21. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him.

Gal. iii, 13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree.

Heb. ix, 12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

1 Pet. i, 18, 19. Forasmuch as ye know that we were not redeemed with corrupt-

ible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.

1 Pet. ii, 24. Who his own self bore our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed.

1 Pet. iii, 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

1 John iv, 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

10. His *resurrection and ascension.*

Rom. iv, 24, 25. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offenses, and was raised again for our justification.

Rom. viii, 34. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Heb. iv, 14. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession.

Heb. ix, 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

1 John ii, 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

From the CATECHISM of the Church: *Question* 42. What did Christ suffer for us? *Answer.* He humbled himself, and became obedient unto death. even the death of the cross. *Ques.* 41. Why did Christ thus suffer and die? *Ans.* To offer to divine justice full atonement for the sins of the world. *Ques.* 43. How are we benefited by Christ's resurrection? *Ans.* He rose for our justification, and ascended to the right hand of God, where he ever liveth to make intercession for us.

11. His *work.*

1.) **Instruction** as a PROPHET. Deut. xviii, 15; Luke iv, 32; xxiv, 19; John vii, 46.

2.) **Atonement** as a PRIEST. 1 Sam. ii, 35; Rom. v, 11; Heb. ii, 17; iii, 1.

3.) **Authority** as a KING. Isa. xxxii, 1; Luke i, 32, 33; xix, 37, 38; John xii, 26.

4.) **Intercession** as an ADVOCATE. John xiv, 6; Heb. vii, 25; 1 John ii, 1.

5.) **Fellowship** as a FRIEND. Psa. xxv, 14; Prov. xviii, 24; John xiv, 27; John xv, 14, 15; 1 John i, 3.

12. *Second coming.*

Matt. xxiv, 30. And then shall appear the sign of the Son of man in heaven and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

John xiv, 3. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.

Acts i, 11. Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

1 Thess. iv, 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

2 Thess. i, 10. When he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day.

13. His *Gospel*

1.) Offered to ALL. See Isa. xlv, 22; Mark xvi, 15, 16; John i, 29; Acts xvii, 30; 2 Cor. v, 14, 15; 1 Tim. ii, 6; Heb. ii, 9; 1 John ii, 2.

2.) FREELY offered. Isa. lv, 1; Rev. xxii, 17.

3.) On condition of REPENTANCE. Matt. iv, 17; Mark i, 15; Acts iii, 19; xvii, 30.

4.) On condition of FAITH. Matt. xi, 28; xii, 21; John iii, 36; xi, 25; xx, 31; Acts xiii, 38, 39; Gal. ii, 16.

From the CATECHISM: *Question* 44. Did Christ make this atonement for all mankind? *Answer*. By the grace of God he tasted death for every man. Heb. ii, 9. *Ques.* 45. Will all men therefore be saved? *Ans.* No; the wicked shall be turned into hell, and all the nations that forget God. *Ques.* 46. Will those be saved who die in childhood before they know good and evil? *Ans.* They will; for Jesus said, Of such is the kingdom of heaven. *Ques.* 47. On what terms are those saved who know good from evil? *Ans.* On condition of repentance toward God and faith toward our Lord Jesus Christ. *Ques.* 48. What is repentance? *Ans.* A godly sorrow on account of sin. *Ques.* 49. How is true repentance indicated? *Ans.* By the forsaking of sin and a sincere turning to God. *Ques.* 50. What is faith in Jesus Christ? *Ans.* Faith in Jesus Christ is the act of receiving and trusting in him alone for salvation. *Ques.* 51. Can we repent and believe of ourselves? *Ans.* No; the power to repent and believe is given us by God.

VI. GOD IN MAN.

1. The dispensation of the Son—the GOD WITH US, was followed by the dispensation of the Spirit—GOD IN US. See John xiv, 16, 17; xv, 26; xvi. 7; Acts v, 32; Eph. iii, 16; 1 Cor. ii, 10–13.

2. The *personality and divinity* of the Spirit of God is thus stated in the fourth article of the Church: "The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God." Matt. xxviii, 19; John xvi, 13; 2 Cor. xiii, 14.

3. The *work* of the Holy Ghost,

1.) In creation. Gen. i, 2; ii, 7.

2.) In redemption.

(1.) *Convincing* of sin. John xvi, 8; Acts xvi, 14.

(2.) Effecting *regeneration*, which is "the new birth of the soul in the image of Christ, whereby we become the children of God." John iii, 3–8; Titus iii, 5.

(3.) Witness to *justification*, which "is that act of God's free grace in which he pardons our sins and accepts us as righteous in his sight for the sake of Christ." Rom. v, 1; 1 Cor. ii, 12; Eph. ii, 13, 14.

(4.) Witnessing to *adoption* as children of God. Rom. viii, 14–17; Gal. iv, 6.

(5.) Effecting *sanctification*, which is "that act of divine grace whereby we are made holy." Acts xv, 8, 9; 2 Thess. ii, 13; Heb. ix, 14; 1 Pet. i, 2; 1 John i, 7–9.

(6.) *Teaching*. Exod. xxxi. 3; Luke xxiv, 49; John xiv, 26; xv, 26; xvi, 7–15; Acts i, 8; 2 Pet. i, 19–21.

(7.) *Comforting*. John xiv, 16–18; Acts xiii, 52; ix, 31; Rom. v, 5; Eph. i, 13, 14; 1 John iii, 24.

(8.) *Directing Church life and order*. Acts x, 19, 20; xiii, 2. Inspiring the Church in preaching, teaching, prayer, praise, reading the word, etc. John xx, 22; Acts vi, 3, 5; Zech. xii, 10; Matt. x, 20; Rom. viii, 26, 27; Eph. vi, 18.

(9.) *Producing Christian character and works*—fruit-bearing. Rom. xiii, 10; v, 5; xiv, 17; Gal. v, 22, 23; Eph. v, 8, 9; 1 Thess. v, 19–24.

(10.) *Raising the dead at the last day*, Ezek. xxxvii, 9, 10; Rom, i, 4–8; viii, 11, 23; 2 Cor. iv, 14; Job xiv, 12–15; Isa. xxvi, 19; Dan. xii, 2; Matt. xxii, 28–32; John v, 28, 29; Acts xvii, 31, 32; 1 Cor. xv, 12–55; Phil. iii, 20, 21; 1 Thess. iv, 13–18; Rev. xx, 12, 13.

VII. Man with God Forever.

1. Man may be with God in *spiritual fellowship on earth*. Gen. v, 24; vi, 9; Psa. xvi, 8; Isa. xxx, 21; Acts ix, 31; Heb. xi, 5; 1 John i, 7.

2. Man may be with God in spiritual fellowship *until death*. Psa. xxiii, 3, 4 xlv, 15; lxxiii, 24; Isa. lviii 11; Acts vii, 59; 2 Tim. iv, 6–8.

May man fall from grace? Read 2 Chron. xv, 2; 1 Cor. ix, 27; Heb. x, 26, 27, 38 1 Tim. i, 19.

How may this be prevented? Luke xxii, 40; 1 Cor. x, 12; 2 Tim. iv, 5; Heb iii, 12–14; 1 Pet. iv. 7.

3. Man may be with God *immediately after death.* Isa. xxv, 8, 9; Acts vii, 59; 2 Cor. v, 8; Phil. i, 23.

4. Man may be with God *at the judgment.* Matt. xxv, 34; Rom. ii. 5–7; viii, 17; Jude 14; Rev. xxi, 7.

5. Man may be with God *forever.* Psa. xvi, 11; xvii, 15; xxxvi, 8; Matt. xiii, 43; Col. iii, 4; 1 Pet. i, 4; Rev. xxii, 4, 5.

6. Man being with God *enjoys the fellowship and ministry of the pure and good.*

1.) Angels. Gen. xxiv, 40; Dan. x, 13; Heb. i, 14.

2.) Saints. Heb. xii, 22, 23; Rev. xix, 4 5; xxii, 3.

VIII. Man without God.

1. Without God as the *law* of his life. Num. xv, 30; Prov. i, 24, 25; xiv, 14; Rom. i, 28.

2. Without God as the *light* of his life. Gen. vi, 3; Isa. lxiii, 10; Hosea iv, 17; Eph. iv, 30.

3. Without God as the *delight* of the future life. Isa. v, 14; Matt. xiii, 49, 50; 2 Thess. i, 7–9; Gal. v, 21; Rev. xxii, 11; Heb. x, 31; Matt. xxv, 41; Rom. ii, 8, 9; Rev. xxi, 8.

LESSON SCHEME.

1. It is no little task to undertake to master a system of theology. Indeed, it is impossible to acquire even the outlines of a system in the short time allowed by the course of study we are now prosecuting. We have endeavored in this paper to present the main facts of the Bible scheme—the faintest outline of the teachings of the word concerning the divine character, the divine government, the human duty and destiny and opportunity which are unfolded in the Gospel.

2. We recommend the teacher of a normal class using the paper to spend as much time as possible in the examination of texts here indicated, and in the citing of other passages sustaining the several points which are introduced in our outline. Three meetings are assigned to the study of the theology of the Bible. Let the class read the texts, recite the definitions, frequently review the outline, and indulge in frank discussion of the several doctrines presented. Let us remember that the word of God is the final authority. Human reasonings may seem plausible enough, but God's word is above all human reasonings. Our logic may be darkness. His word is light.

3. Binney's "Theological Compend," published by Phillips & Hunt, New York, and Hitchcock & Walden, Cincinnati and Chicago, and Dr. Townsend's "Outlines of Theology," by the same houses, may be consulted for additional suggestions on the doctrines introduced into the present outline.

QUESTIONS.

FIRST SESSION.

What is *Theology?* Into what *eight* classes may we distribute the themes of theology? What is our *chief authority* in theological studies? Why is it impossible to *comprehend* all the truths of this science? Is it therefore impossible for us to *know something* concerning the divine character and government? How is God *first introduced* to man in the Bible? What are the principal *names* by which he is known? Give one or two *human definitions* of God. Enumerate the *attributes* of God which are revealed in the Bible. In what sense is it true that "man is *from God?*"

SECOND SESSION.

In what *three* particulars was Adam "*with* God?" How did man place himself *against* God? *Define* sin. Why was Adam's sin *inexcusable?* What were some of the *immediate results of* Adam's sin? What is *original* sin? Give a few passages of Scripture to *prove* the doctrine of inherited sin. With what *class of beings* are we as sinners and by sin associated? By whom alone is man to be saved?

THIRD SESSION.

How do you know that Jesus Christ is man? That he is God? What effect did the *death of Christ* have on us as a race? What *fivefold* work did Christ perform? What is the *Gospel?* What is *repentance?* What is *saving faith?* Who is the third person in the Trinity? What *tenfold* work does he perform in connection with redemption? How may man be *with God* again, under the Gospel? In what *three* particulars is the impenitent man *without God.*

SYLLABUS.

1. The Eternal God.

1. *Sources of Information* concerning God.
2. The *Biblical Names* of God.
3. The *Human Definition* of God.
4. The *Being and Attributes* of God.
5. The *Government* of God.

2. Man is from God.

1. As to his body. 2. As to his soul. 3. Created:
   1.) By the divine *Spirit.* 2.) In the divine *likeness.* 3.) For a divine *mission.*

3. Man was with God.

1. In the *character* he possessed; 2. In the *place* he occupied; 3. In the *fellowship* he enjoyed.

4. Man against God.

1. Man *sinned* against God's law.
2. Man's sin brought *shame, weakness, and alienation* from God.
3. Man's sin brought upon the race a *corrupt and evil nature.*
4. Man's sin developed a *sinful history* on the earth—from Cain to Iscariot.
5. Man's sin identified the race with the *devil and his angels.*

5. The God-Man.

1. His mission;
2. His twofold nature;
3. His divinity;
4. His personal life;
5. His propitiatory death;
6. His resurrection and ascension;
7. His work:
   1.) Of instruction as a Prophet;
   2.) Of atonement as a Priest;
   3.) Of authority as a King;
   4.) Of intercession as an Advocate;
   5.) Of fellowship as a Friend.
8. His second coming;
9. His Gospel:
   1.) For all;
   2.) Freely offered;
   3.) On condition of Repentance and Faith.

6. God in Man.

1. The two dispensations—GOD WITH US and GOD IN US.
2. The personality and divinity of the Holy Ghost.
3. The work of the Holy Ghost: 1.) In creation; 2.) In redemption;

1.) Conviction,
2.) Regeneration,
3.) Witnessing to Justification,
4.) Witnessing to Adoption,
5.) Sanctification,
6.) Teaching,
7.) Comforting,
8.) Governing,
9.) Fruit-bearing.
10.) Resurrection.

7. Man with God.

1. In fellowship;
2. Until death;
3. After death;
4. At judgment;
5. Forever;
6. With God's angels and saints

8. Man without God.

1. As the law of his life; 2.) As the light of his life; 3. As the delight of his future life

SABBATH-SCHOOL DEPARTMENT.

I. PLACE AND PURPOSE OF THE SABBATH-SCHOOL.

1. What the Sabbath-school IS NOT. [Consult the several texts indicated.]

FIRST STATEMENT: *The Sabbath-school is not a substitute for the Family.* Deut. vi, 6-9; Deut. iv, 9; Prov. xxii, 6; Eph. vi, 4; Deut. xi, 18-21; 2 Tim. i, 5.

SECOND STATEMENT: *The Sabbath-school is not a substitute for the Pulpit.* John xx, 21; Rom. x, 13-15; Isa. lii, 7, 8; 2 Cor. v, 17-21; Mark xvi, 15.

THIRD STATEMENT: *The Sabbath-school is not a substitute for the other religious meetings of the Church.* Heb. iii, 12, 13; Mal. iii, 16; Acts i, 13, 14; Eph. v, 18, 19; Matt. xviii, 19, 20.

2 What the Sabbath-school IS.

FOURTH STATEMENT: *The Sabbath-school is that department of the Church of Christ in which the word of Christ is taught for the purpose of bringing souls to Christ and of building up souls in Christ.* Deut. xxxi, 12, 13; Neh. viii, 5-8; 1 Cor. xii, 27-31; Luke ii, 46; Col. iii, 16; Eph. iv, 11-16.

1) The Sabbath-school is a **school.** It is for the *teaching* rather than the preaching of the Gospel, although it should attend to both. It involves the processes of teaching, of questioning, of personal application, of hand-to-hand effort in the development of thought and of self-activity. It is in fulfillment of the divine command, 'Go, teach." It is in imitation of the divine example of Him who spake as never man spake, the great Teacher, who used illustrations and asked questions, and made direct, personal application, who taught individuals and small groups, and elicited from his pupils remarks, opinions, thoughts, questions, etc., of their own. It is the Church becoming now what all the followers of Christ were at the beginning—disciples.

2.) The Sabbath-school is **a department of the Church** of Christ.

3.) The Sabbath-school is **a school of the word** of Christ.

4.) The Sabbath-school is designed **to bring souls to Christ.**

5.) The Sabbath-school is designed **to build up souls in Christ.**

6.) The Sabbath-school is therefore designed **for the old as well as the young.** Its true motto is not "Feed my lambs," but "Feed my lambs, Feed my sheep."

CLASS DRILL ON THE PLACE AND PURPOSE OF THE SABBATH-SCHOOL.

1. Recite the *three* statements as to what the Sabbath-school is not?
2. Recite the *fourth* statement and the *six* subordinate definitions of the Sabbath-school

II. HOME AND THE SABBATH-SCHOOL.

1. The sweetest word in our language is HOME. The beginning of a man life for time and eternity occur at HOME. The most effective school is HOME. It is in point of time BEFORE all others. It is in point of power ABOVE all others. Its exists and exerts its influence BY THE SIDE of all others, and when the elements of true home-life are found WITHIN all others, the real power of every school will be greatly enhanced.

2. We come to the study of the Sabbath-school. It is an institution which has to do with adults, but primarily with CHILDREN. Now it is impossible to consider an institution which is designed to reach, to affect the intellect, the character, the conduct, and the eternal destiny of childhood, without considering, at the same time, its relations to that earliest, holiest, mightiest of all institutions—HOME.

3. We therefore lay down the following propositions:

I. Home-life is BEFORE the Sabbath-school.
II. Home-life is ABOVE the Sabbath-school.
III. Home life is BESIDE the Sabbath-school.
IV. Home-life may find place WITHIN the Sabbath-school.

I. HOME-LIFE IS BEFORE THE SABBATH-SCHOOL.

For five or ten years before the teacher, the superintendent, the class, begin to affect the mind of the child, he is under powerful influence for good or for evil in his own home. The four years of a college course are scarcely more effective in the life of a man than the four years in the nursery, during which he begins to live—and all this before the Sabbath-school reaches him.

II. HOME-LIFE IS ABOVE THE SUNDAY-SCHOOL.

1. It has the FIRST OPPORTUNITY with the child. Its priority gives it superiority.
2. It has the FIRM CONFIDENCE of the child.
3. It has the FERVENT LOVE of the child.
4. It has FERVENT LOVE FOR the child.
5. It has UNCHALLENGED AUTHORITY.
6. It has UNCONSCIOUS INFLUENCE.
7. It has the opportunity to ILLUSTRATE.
8. It has the opportunity to REITERATE.

III. HOME-LIFE IS BESIDE THE SUNDAY-SCHOOL.

1. Its existence and value are to be RECOGNIZED.
2. Its advantages are to be UTILIZED.

3. Its baleful influences are to be NEUTRALIZED.
4. Its character and tone are to be CHRISTIANIZED.

IV. HOME-LIFE MAY FIND PLACE WITHIN THE SUNDAY-SCHOOL.

1. In the Sunday-school are the elements of **Home-Life.**

1. It is usually a **Home-Like Place.**
2. It has the **Home Constituency**—old and young.
3. It has the **Aim** of the true Home.
4. It has or may have the **Atmosphere** of Home.
5. It has most of the **Opportunities** of Home.
6. It comes in contact with the **Experiences of Life** as Home does.

2. These elements of Home-Life should be employed in the Sunday-School.

1. The School should be like Home and not like a **Military Academy.**
2. The School should be like Home and not like a **Recitation-Room.**
3. The School should be like Home and not like a **Romish Church.**
4. The School should be like Home and not like a **Public Lyceum for Entertainments.**

3. These elements of Home-Life should be developed in the Sunday-school to their highest degree of power.

1. The place should be **Comfortable, Attractive, Beautiful.**
2. The Home Constituency of the Sunday-School should embrace **Parents and their Children.**
3. The aim of the School should be the **Biblical, Spiritual, Practical Education** of its members in order to useful lives and a blessed eternity.
4. The atmosphere of the School should be filled with **Reverence Faith, Cheerfulness, Sympathy, Freedom, and Divine Love.** [Not pride—not denominational bigotry.]
5. The School should cultivate those **Conditions and Relations** which give to Home its peculiar power.
6. The School should make **a Wise Use of the Experiences of Life** among its pupils, and by cultivating a Home spirit and attachment within itself turn all its confidences, affections, afflictions, separations, etc., to a good account.

The elements of Home-life in the School, thus developed to the full

measure of their power, should react upon the actual homes of its members —*cultivating* them and then cordially *co-operating* with them.

5. A Memory-Lesson.

1. There is no place like the CHRISTIAN HOME.
2. It is the FIRST and BEST of all Schools.
3. It is the best type of HEAVEN.
4. It is the best type of the CHURCH.
5. It is the best type of the SUNDAY-SCHOOL.
6. Home-life is BEFORE the Sunday-School.
7. Home-life is ABOVE the Sunday-School.
8. Home-life is BY THE SIDE of the Sunday-School.
9. Home-life may find place WITHIN the Sunday-School.
10. Home-life DOUBLES THE POWER of the Sunday-School.
11. The Sunday-School must sometimes be a SUBSTITUTE for Home.
12. The Sunday-School must sometimes be a SAFEGUARD against Home.
13. The Sunday-School should always be a SUPPLEMENT to Home.
14. The Sunday-School should always be a SANCTIFIER of Home.

III. THE CHURCH AND THE SABBATH-SCHOOL.

1. From the families of the earth God calls individuals by his grace to become his Children, Members of his Heavenly Family—"the whole family in heaven and earth." All who yield to this call by faith in Jesus Christ are receivers of the "New Birth," Children of God, Members of his CHURCH.

DEFINITIONS.—The Greek word for "Church" is *Ekklesia*. It means "Congregation" or "Assembly." The root of the word in Greek is *Ekkaleo*, which means "to call forth." The Church is made up of souls who are "called out" of the world and united in Jesus Christ. As Dr. Arnold says: "The Church is a society for making men like Christ, earth like Heaven, the Kingdoms of the World the Kingdom of Christ."

The English word "Church" is from the Greek through the Anglo-Saxon. Trench says: "The Goths on the Lower Danube were first converted to Christianity by Greek Missionaries, who gave them the word *Kuriakon* from *Kuriou Oikos*,' The House of the Lord.' *Kuriakon* became 'Kirk' and 'Church.'" Hooker says: "Church does signify no other thing than the Lord's House."

2. The Church is organized and officered with reference to its work in the world. It is a Society, a League, a Union, a Brotherhood, "the Body of Christ," Col. 1. 24. "The Flock of God," 1 Pet. 5. 2. "God's Building," 1 Cor. 3. 9. "A Vineyard," Matt. 21. 41. "A Spiritual House," 1 Pet. 2. 5. "The household of God," Eph. 2. 19. "The City of the Living God," Heb. 12. 24. "The Habitation of God," Eph. 2. 22. "The Temple of the Living God," 2 Cor. 6. 16. Paul calls it THE PILLAR AND GROUND OF THE TRUTH. 1 Tim. 3. 15.

3. The ONE WORK of the Church of God is to glorify God in the complete salvation of immortal souls. Thus revealing to the universe the power, the grace, the long-suffering, the holiness, the boundless resources, the matchless glory of the triune God—Father, Son, and Holy Ghost—the one only God.

4. The AGENT through whom this glorious work is carried on is the HOLY GHOST. "The Spirit of God," 1 Cor. 2. 11. "The Spirit of Christ," Rom. 8. 9. "The Spirit of Life," Rev. 11. 11. "The Spirit of Adoption," Rom. 8. 15. "The Spirit of Wisdom," Eph. 1. 17. "The Spirit of Truth," John 15. 26. "The Spirit of Holiness," Rom. 1. 4. "The Spirit of Burning," Isa. 4. 4. "The Spirit of Glory," 1 Pet. 4. 14. Concerning the great work which the Church is set to accomplish, God himself says: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

5. The INSTRUMENTALITY through which the Holy Spirit advances his regenerating and sanctifying work is "the truth." All the energies of grace seem to be communicated to the human soul by the means of the "word of God." Examine Psa. 19. 7; 1 Pet. 1. 23; Psa. 119. 130; John 17. 17; Eph. 5. 26; John 20. 31; Rom. 15. 4; Matt. 4. 4; Acts 20. 32; 1 Pet. 2. 2; 2 Tim. 3. 16, 17.

6. The Church is very properly called by the apostle: THE PILLAR AND GROUND OF THE TRUTH. Like a Pillar:

1. Elevating in order to **Proclaim**;
2. Elevating in order to **Protect**;
3. Elevating in order to **Perpetuate.**

7. In the Church we find THE SUNDAY-SCHOOL. Let us consider the *relation* or *connection* between what seem to be TWO institutions.

I. The Sunday-School PERFORMS THE WORK of the Church.
II. The Sunday-School is a PRODUCT of the Church.
  1. Of its **Truth.**
  2. Of its **Aim.**
  3. Of its **Life.**
  4. Of its **Methods.**
III. The Sunday-School is a PART of the Church.
IV. The Sunday-School is a PRIMITIVE METHOD of the Church.
V. The Sunday-School should be UNDER THE CONTROL of the Church.
VI. The Sunday-School should be SUSTAINED BY the Church.
VII. The Sunday-School should be RESPONSIBLE TO the Church.
VIII. The Sunday-School should CONTRIBUTE TO THE POWER of the Church.
IX. The Sunday-School should CO-OPERATE WITH ALL THE OTHER DEPARTMENTS of the Church.

X. The Sunday-School should PROMOTE THE TRUE UNITY of the Church.

8. A Memory-Lesson.

1. The Sunday-School **performs the work**, is a **product**, a **part** and a **primitive method** of the Church.

2. The Sunday-School should be **under the control** of the Church, **sustained by** and **responsible to** it.

3. The Sunday-School should **contribute to the power** and **co-operate with all the departments** of the Church.

4. The Sunday-School should **promote the true unity** of the Church.

IV. SABBATH-SCHOOL ORGANIZATION and OFFICERS

1. Economy of force in all associated labor requires *organization.*

Read 1 Cor. 21. 5, 28–30; Eph. 4. 11, 12; 1 Chron. 6. 48, 31, 32; Acts 6. 2–4; Rom. 12. 6–8.

2. The organization creates *power.*

3. As the organization was made for the distribution of labor, its power is developed in the appointment of *certain persons* to carry out its plan and purpose.

4. The document or writing which states the aim, origin, officers, and methods of operation of an organization, is usually called a *Constitution.*

5. Since the Sabbath-school, as an organization, derives its authority from the Church, and is dependent upon the Church, it would be better to speak of the "Sabbath-School PLAN" rather than the "Sabbath-School CONSTITUTION."

6. We find in every organization for associated labor—

1.) The *authority* which resides in the organization itself—original or derived.

2.) The authority which is *transferred* by the organization to the agents who are to do its work.

7. The Sunday-school has its authority and its officers—the power and the agents of that power—and these agents are distributed into *three classes* :—

1.) Those who simply perform work necessary to the existence and management of the organization—such as secretaries, librarians, treasurer, etc.

2.) Those who attend to the work for which the organization was effected—the threefold service of administration, worship, and instruction—the superintendent, the chorister, and the teachers.

3.) Those who supervise both classes of agents and every department of the work—the pastor, the Church Committee, the Church.

8. The original authority of the Sunday-school—whence is it derived?

1.) Does it come from the school itself as an independent organization?

2.) Does it come from the Church as a divine institution commanded to a given work? *

9. It is important to have authority somewhere.

10. It is desirable to have it in the Church, because the Church is really responsible for the work that is accomplished.

11. It is desirable to have it as widely distributed as possible.

12. It is desirable to have it concealed as carefully as possible, that is, as a governing power.

13. Several of the *officers* of the Sabbath-school.

1.) The Sunday-school *sexton*—an office of much greater practical importance than is usually supposed. Fresh air, good ventilation, freedom from dust, cleanliness, neat arrangement, are all-important.

2.) The Sunday-school *treasurer*, who should be the treasurer of the Church.

3.) The Sunday-school *librarian*, who studies the character of the books introduced into the library; he is always present at the devotional services of the school; he never interrupts the school in the distribution of books; he is courteous and diligent.

4.) The Sunday-school *secretary*, who keeps an accurate list and classification of all scholars; knowing their places of residence; serving as a link between the scholars and the pastor; filling the office of historian, and following up scholars as they leave the school, communicating with them and keeping a record of them for years.

5.) The *chorister*, who is a Christian; in sympathy with Church hymns and music; with aptness to lead; willing to be under the direction of superintendent and pastor.

6.) The *teacher*, who is regularly and punctually present; governs

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* Let the conductor or some other person read the theory and law of the Church or Churches on the subject of Sabbath-schools. [If the class be Methodist Episcopal, read "Discipline" on "Sunday-schools" and on "Religious Education of Youth," and especially the new "Sunday-School Constitution," recommended by the General Conference at Baltimore, (May, 1876.)] For the views of other Churches on this subject, we call attention to the following works:

1.) "Normal Class Manual," (Baptist.) Price, $1.

2.) "Preparing to Teach," (Presbyterian.) Price, $1 75.

3.) We recommend conductors of classes to order of Hunt & Eaton, 805 Broadway, N. Y., or Cranston & Stowe, Cincinnati or Chicago, the above two books, also the following tracts: "The Bible Service," price, five cents; "Bible Words About the Bible-School," price, five cents; "What the Church Book Says," price, five cents; and a quantity of Dr. Wise's tracts on "Sunday-School Organization," which last must be read by every member of a Methodist Episcopal Normal Class.

his class in the interest of the order required from the superintendent's desk; keeps a record of his class attendance, deportment, and recitations; sets an example of reverence and attention; remembers that he represents the parents of the pupils and the Church; and his work is, therefore, all in the interest of the spiritual and intellectual welfare of his pupils.

7.) The *superintendent*, who is subordinate to the Church and pastor. He is not hampered by too many regulations; is left to manage the details of the school according to his own theory; knows how to turn the whole Sunday-school session in the interest of the lesson; makes every lesson point to Christ; governs in the interest of the teachers and pupils; governs firmly, calmly, kindly.

8. The *Church Committee*, who represent the highest department of Church authority, and are personally interested and enthusiastic in Sunday-school work.

9. The *pastor*, who as pastor feeds the flock; understanding the theory of Sunday-school work; instructing his Church in the same; bringing his influence to bear upon the families of his congregation; bringing the members of his school regularly to the public service; promoting thorough biblical study in the school; increasing the teaching power of his Church, and working in every possible way for the good of his children, adult members, and the homes they represent.

V. MANAGEMENT OF THE SABBATH-SCHOOL.

1. The management of the Sabbath-school devolves *primarily* upon the **Church**, under whose auspices it has been organized.

1. The *governing* power belongs to the Church through its committees, or conferences, or sessions.

2. The *teaching* belongs to the Church through its pastor, who is the head teacher of the Church, and whom we all hold responsible for the doctrines which are taught under his administration in pulpit or class.

2. The management of the Sabbath-School is *usually* devolved upon **special officers** selected for that purpose.

1. The pastor and other Church officials are occupied with *other duties*.

2. The *lay talent* of the Church should be developed and utilized.

3. It is, therefore, usual to refer the management of Sabbath-school affairs to a *board of managers*, committee, or teachers' meeting.

3. *Six suggestions* in reference to Sabbath-School management:

1. The acts of the Sabbath-school board of management should be

subject to *careful and judicious supervision* by the authorities of the Church.

2. The authorities of the Church should leave the Sabbath-school board *as free as possible* in the details of management.

3. The Sabbath-school board should leave *the superintendent as free as possible* in the general conduct of the school.

4. The management of classes devolves upon the several *teachers.* The superintendent must look to the teachers for the maintenance of order.

5. The *appointment of teachers* should rest mainly with the pastor and superintendent. It will, however, be wise to request the board of managers to approve such appointment.

6. The *co-operation of the scholars* should be secured in making the school a place of worship, of social freedom, and of true instruction.

VI. SABBATH-SCHOOL CLASSIFICATION.

1. We need more of the **educational element** in our Sabbath-schools.

2. By the educational element in the Sabbath-schools we mean that system of ORGANIZATION, MANAGEMENT, and INSTRUCTION which has been approved by the wisest and most experienced secular teachers who seek to promote the true culture of their pupils.

3. WHAT FEATURES in the educational system of the secular school may we appropriate in the Sabbath-school? 1.) The school-system in *organization.* 2.) The school-system in *administration.* 3.) The school-system in *instruction.* 4.) The school-system in *examination* and *reports.* 5.) The school-*curriculum.* 6.) The school-*gradation.* 7.) The school-*spirit.*

All these elements must, of course, be modified by the peculiar ends, aims, and inspirations which belong to the Sabbath-school.

4. The gradation or classification of the Sabbath-school **must not be too rigidly applied** on account of age or attainments, nor so as to disturb seriously the strong bonds of a class-spirit, (as when a teacher and pupils are strongly attached to each other.)

5. The following is a good scheme of classification:

1. The PRIMARY or INFANT. Made up of non-reading pupils, usually averaging from five to eight years of age.

2. The INTERMEDIATE or ELEMENTARY pupils. From eight to ten.

3. The THIRD GRADE or JUNIOR. From ten to fifteen.

4. The SENIOR GRADE. This includes the older pupils, and embraces the Lecture Class, which is organized to accommodate those who are unwilling to submit to examinations, or to the ordinary questioning of a class, but who do desire to enjoy the instructions of a wise lecturer.

5. The NORMAL GRADE. Made up of two classes of pupils, the candidates for the teacher's office, who form a sort of Preparatory Normal Class, and those who give attention especially to the study of methods and to actual practice in teaching.

6. The SIXTH or PERMANENT GRADE. This will embrace all who have passed the preceding grades, or who, on account of good scholarship, shall be elected by the proper officers or board of the school. This grade is designed to hold its members for life. It is to be the very highest department of the school.

VII. SABBATH-SCHOOL REQUISITES.*

1. By "requisites" we understand those things in the shape of furniture, books, papers, cards, etc., which are necessary to the conduct of a Sabbath-school.

2. The most perfect and varied supplies of requisites are not necessary to the successful work of the school. With a jack-knife an ingenious man has been known to make a very complicated and beautiful piece of work. The jack-knife was an inferior factor in the operation; the genius of the mechanic fulfilled a vastly more important part. Sabbath-school work may be performed with marvelous and immortal results when the external conditions and material instruments are inferior. An earnest purpose a loving heart, studious habits, native tact, persistency of effort, will accomplish with few helps what the most completely-equipped school can never attain if it lack the above-mentioned spiritual forces.

3. It is not well, however, to depreciate helps. Any school may well covet a good room, well ventilated, conveniently seated and comfortably kept, neatly frescoed, abundantly lighted, amply supplied with bell, desk, pictures, leaves, maps, books, papers, tracts, flowers, fountains, and whatsoever other ornamental or useful things may be provided.

4. For suggestions on the furnishing of school-rooms in the country see "The Modern Sunday-School," by John H. Vincent, pp. 271–290; also on "The Primary Class," *ibid.*, pp. 199–218.

5. On application to Hunt & Eaton, 805 Broadway, N. Y., or Cranston & Stowe, Cincinnati or Chicago, a catalogue of Sunday-school books and requisites will be furnished.

6. Questions relating to Sunday-school helps will receive attention if (accompanied with stamp for return postage) addressed to REV. J. L. HURLBUT, D.D., 805 Broadway, N. Y.

7. In the Normal Class it may be well to take up such questions as the following:

* For a catalogue giving price address Hunt & Eaton, 805 Broadway, N. Y., and Cranston & Stowe, Cincinnati or Chicago.

What do Sunday-school rooms need that they may contribute most successfully to the objects for which the school assembles?

What cards are needed for each school for the use of superintendent, officers, and teachers?

Describe a Sunday-school superintendent's platform and desk: the articles it should contain, and the order in which they should be placed.

Draw a plan of a Sunday-school room, assigning places to the several officers and classes.

Prepare a catalogue of the requisites needed in a school of fifty pupils, with ten officers and teachers.

What are the advantages, and what the disadvantages, of a fountain and flowers in a Sabbath-school room.

What are the principal objections to the average modern Sunday-school library book?

Should there be a department of good secular literature in connection with any Sunday-school library?

8. Among the valuable requisites for the Sunday-school teacher are the following:

A Concordance of the Holy Scriptures.

Hand-Book of *Bible Geography*, by Dr. Whitney.

Hand-Book-of *Bible Manners and Customs*, by Dr. Freeman.

Normal Outlines of Bible History, Theology, Ethics, Evidences, Teaching, etc.

Historical Illustrations of the Old Testament, by Rev. G. Rawlinson.

Use of Illustration in Sunday-school Teaching, by Dr. Freeman.

Word of God Opened, by Dr. Pierce.

Theological Compend, by Amos Binney.

Topics for Teachers, by J. Comper Gray.

Chautauqua Text-Books, Nos. 1, 3, 8, 10, 18, 19, 20.

VIII. LESSON SYSTEMS IN SABBATH-SCHOOLS.

1. It is the duty of the Church to teach what every Christian should know—the claims, construction, contents, and selected passages of the Bible; the suggestive formulas of theological truth embodied in the creeds and catechisms of the Church; the devotional literature of the Church, prose and poetic; the principal characters and events of Church history; the rise, progress, and distinctive doctrines and usages of the particular branch or denomination of the Church which represents to any individual or class the highest form of Christian thought; the evangelical basis of all mission-

ary and social effort for which the Church is responsible, and the facts which demand and inspire such effort.

2. It is the duty of the Church to teach the contents of the Holy Bible in the wisest manner possible, adopting the best methods of secular educators in communicating divine truth. For example, sacred history should be taught as secular history is taught, not by mere memorizing—but by the aid of comprehensive summaries and catechetical arrangements, chronology, geography, word-picturing, analyses of character, discovery of immediate and remote causes, etc. The memory should also be stored with large and connected portions of divine truth in the very language in which they are given to us.

3. The system of lessons embodying the above will, of course, be adapted to the capacities of several grades of pupils.

4. There will be a corresponding variation in the methods in these several courses. In the primary we may expect the pictorial and story-form to appear: in the intermediate, the catechetical; in the third grade the textual and analytical, and in all we should encourage the cultivation and enrichment of memory.

5. A true scheme of study for Sabbath-schools should comprise:

1. A series of Bible lessons on the *salient facts of the Bible* from the creation of man to the end of the New Testament canon, including selections from the prophetic, poetic, and doctrinal portions of the Scriptures.

The "International Lesson System" has successfully for the past seven years promoted this object. It has created great enthusiasm in the schools of nearly all the lands of the earth. Its advantages are very great. Unity in the study of the word promotes the spirit of unity among the people of God. The same lesson in every Sabbath-school is a great convenience to those who move from place to place. The common interest felt by Christian people of all denominations in specific lessons promotes profitable conversation as they chance to meet through the week. So many different minds are engaged in the preparation of the Lesson Leaves that we have variety and abundance of aids in the way of notes, comments, outlines, illustrations, etc. A healthful emulation which increases the power of the denominational or union publications is promoted. Union conventions and institutes are rendered doubly interesting and profitable by the discussions and illustrative exercises growing out of the Lesson System. The teacher's preparation is facilitated. The pastor's supervision is rendered practicable. Home preparation is encouraged; adults, older brothers, and older

sisters aid the younger members of the family in the preparation of their lessons. The effectiveness of the general exercises of the school is increased. The power of the pulpit is augmented. When the public mind has been called through the week to any particular subject, the pulpit commands profound attention on the Sabbath by its discussion. The more the people have thought about it, the more eagerly they listen to the pulpit utterances.

2. A series of *supplemental lessons* occupying about ten minutes a Sabbath, after the regular International Lesson, including a summarized or catechetical arrangement of the facts pertaining to the Bible as a book, its evidences, geography, history, manners and customs, institutions, doctrines, laws of interpretation, etc.; memory lessons from the Holy Scriptures; Church catechism; Church creed; Church economy; Church work; Church hymns; Church history.

This supplemental scheme will not be a substitute for the International Series, but it will call attention to the wide range of subjects embraced in a thorough Bible education; encouraging home, pulpit, and pastoral co-operation; the organization of classes outside of the Sabbath-school session; cultivating and enriching the memory of our pupils during the years of life when this faculty is most active and susceptible; providing for primary classes material for their use in connection with the International Lessons, especially when the latter are less adapted and less suggestive to the primary teachers; systematizing and rendering permanent the knowledge derived from the International Series; providing for instruction in distinguishing Church doctrines, usages, benevolent work, etc.; recognizing and providing lessons for the Church year; economizing time in the study of the International Lessons; rendering a thoroughly graduated and progressive course of study possible.

IX. THE SUPERINTENDENT'S OFFICE AND WORK.*

I. Let the class enumerate the *duties* which pertain to the superintendent's office. Let the leader elicit a long list of these duties—especially those which relate to the superintendent in the Sabbath-school session itself.

II. The following questions relating to the superintendent's *office* may be answered by the class :—

1. Why should a Sabbath-school superintendent possess an *unimpeachable Christian reputation?*
2. Why should he be an *enthusiast* in his work?
3. Why should he be a man of *administrative ability?*
4. Why should he be a *diligent student* of the Holy Scriptures?
5. Why should he be a student of *educational principles and methods?*
6. Why should he be identified with some *Church, and loyal to its economy and doctrines?*
7. How may a superintendent *improve himself*, and become better qualified to perform his various duties?
8. What are a superintendent's duties to his *pastor?*
9. His duties to the *Church* with which his school is connected?
10. His duties to the *teachers* who serve under him?
11. By whom, and how, should a superintendent be *chosen?*
12. What are his *duties* for the *thirty minutes* preceding the school session?
13. What are his *duties* during the *opening and closing exercises* of the school?
14. What are his *duties* during the *lesson hour?*

III. Let suggestions be made in writing on the following themes :—

1. On the *reading* of Scripture and hymns in the school.
2. On *speech-making* by the superintendent of the school.
3. On "*mannerisms*," "*slang*," etc., in the superintendent.
4. On the *review of the lesson* by the superintendent.
5. On the *defects* of many good superintendents.

IV. As each of the following *week-day duties* is read, let the questions be asked: 1. How does this duty also apply to teachers? 2. How may both superintendent and teachers secure the performance of these duties?

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* *The Modern Sunday-School*, by John H. Vincent, discusses the whole question of the superintendent, pp. 41–63. Price, $1. Hunt & Eaton, New York. Cranston & Stowe, Cincinnati.

WEEK-DAY DUTIES OF THE SABBATH-SCHOOL SUPERINTENDENT.

1. He should every day *illustrate*, in his life, the Christian duties of which he is the exponent. [At *home* and in *business*.]

2. He should every day *pray for his teachers*.

3. He should every day *pray for his pupils*, especially those who are most deeply concerned about their souls.

4. He should frequently *correspond* with teachers and pupils. [The "electrical pen," the "papyrograph," the "postal-card," the "printing-press," will facilitate this.]

5. He should as frequently as possible *call at the homes of his teachers*, and, in case of illness, at the homes of his pupils.

6. He should adopt a system of judicious *tract distribution* among both teachers and pupils.

7. He should *thoroughly study every lesson*, and, as far as possible, from the stand-point of his teachers.

8. He should maintain a *weekly teachers' meeting* for the illustration of the best methods of teaching each week's lesson.

9. He should organize and secure the best possible instruction for a *normal class*, to raise up teachers for the future.

10. He should *read up the literature of the Sunday-school work*.

11. He should frequently *consult with other superintendents*.

12. He should often attend *Sabbath-school conventions*, institutes, etc.

13. He should regularly *attend the prayer-meetings*, etc., of his own church.

14. He should frequently visit and consult with his *pastor*.

X. THE SABBATH-SCHOOL TEACHER'S OFFICE AND WORK.

1. What is the Sabbath-school teacher's work?
   1. It is a work for **immortal souls**—conversion and culture.
   2. It is a work to be wrought **through the truth.**
   3. It is a work to be wrought **by the divine energy.**
   4. It is a work for which Christ established his Church.
2. The true Sabbath-school teacher is **a teacher of Christian truth.**
3. The teacher of Christian truth should himself be **a Christian**, having
   1. A Christian *faith*;
   2. A Christian *experience*;
   3. A Christian *character*;
   4. A Christian *reputation*;
   5. A Christian *habit* of daily life.
4. The Christian teacher should have **spiritual discernment** of the truth.

"The natural man receiveth not the things of the Spirit of God, . . . neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth (discerneth) all things." 1 Cor. 2. 14, 15.

"Now we have received . . . the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2. 12.

"Filled with the knowledge of his will in all wisdom and spiritual understanding," Col. 1. 9.

"The spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened." Eph. 1. 17, 18.

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14. 26.

5. Here, then, are seven **qualities and powers** the Sabbath-school teacher needs for his work:—

1. He needs a **true appreciation** of it.
2. He needs a **true taste** for it.
3. He needs a **personal acquaintance** with the truth he is to use.
4. He needs **personal experience** of the truth.
5. He needs **fidelity** to the truth in his personal application of it to the individual pupils of his class.
6. He needs **patience** in the application of the truth.
7. He needs the **divine energy** in his own heart, that he may be a medium of the power of divine grace to his pupils.

6. How may the teacher secure the peculiar qualities which he so greatly needs?

1. He cannot summon them **from his own nature,** however gifted he may be.
2. He cannot acquire them **by personal study** of the truth.
3. He cannot secure them by the most **perfect mastery of** the most approved and most successful of the human **methods.**
4. He cannot enter into any **human combination** or association from which they can be derived.
5. The teacher of divine truth must depend upon **the power of the Spirit of truth,** which is personal, divine, and which is given to man on certain conditions, which conditions are laid down plainly in the word of God.

7. The Sabbath-school teacher must depend upon the Holy Spirit for the necessary qualifications.

1. The Holy Spirit is divine, a person.

   Examine Acts 5. 3, 4; Heb. 9. 14; Matt. 28. 19; Rom. 15. 19; 1 Cor. 2. 10; Luke 3. 22; Acts 13. 2; 15. 28; 1 Cor. 6. 19.

2. The Holy Spirit is promised to men.

   Examine Matt. 3. 11; Luke 11. 13; John 7. 39. Acts 1. 5.

3. The Holy Spirit is the teacher of men.

Examine 1 Cor. 2. 13; Luke 12. 12; 2 Pet. 1. 21; John 16. 7–11. **He recalls** the truth we have already learned. John 14. 26. **He quickens** the truth we have already received and remembered. Eph. 3. 16. He gives **guidance and direction** in all things, showing those who trust in him the way they should go. Acts 10. 19, 20; Isa. 30. 21.

4. The HOLY SPIRIT IMPARTS the qualities of the successful teacher.

1. He gives the **appreciation** of the truth: "That ye may approve things that are excellent." Phil. 1. 10.

2. He gives a **taste** for truth: "Whatsoever things are true." Phil. 4. 8.

3. He gives a **personal, experimental knowledge** of the truth: "Hereby know we," etc. 1 John 4. 13.

4. He gives the spirit of **fidelity** to the truth. Luke 12. 11, 12; Mark 13. 11.

5. He gives **long-suffering, patience, and gentleness** in teaching the truth. Gal. 5. 22, 23.

6. He gives, by his constant indwelling as the Comforter, **joy and delight** in the truth. John 14. 16, 17; Acts 13. 52.

7. He gives **intellectual quickening,** thus enabling us to know the truth. John 16. 13.

8. He gives **enthusiasm** in teaching the truth. Isa. 61. 1.

9. He gives us **access to the Father in prayer,** thus increasing our divine and supernatural **power** with men as the teachers of the truth. Rom. 8. 26; Eph. 3. 16.

8. How may we secure the PRESENCE, the INSPIRATION, and POWER of the Holy Spirit?

1. He proceeded from the **Father,** (John 15. 26,) and therefore we must look to the Father.

2. He is given through the **intercession of the Son,** (John 14. 16,) therefore we must look to Jesus Christ.

3. He is given in connection with the **truth,** (Acts 10. 44; 11. 15,) therefore we must look to the word of God and to the institutions of the Church.

4. He is given in answer to **prayer,** (Acts 4. 31; 8. 15; Eph. 1. 16, 17; 3. 16,) therefore we must look to the Father and to the Son in earnest, fervent, believing prayer.

5. He is given on condition of the **entire surrender of ourselves to his indwelling,** (1 Cor. 6. 19, 20,) therefore we must yield our bodies and souls to him.

6. He is given on condition of **active devotion of all our powers** to him in holy, obedient service. Acts 5. 32; Eph. 4. 31.

9. An exercise on the Sacbath-school teacher's office and duties:—

1. If the Sabbath-school be *a department of the Church*, the Sabbath-school teacher should be..... .....

2. If the Sabbath-school be a school *for the teaching of the Holy Scriptures*, the Sabbath-school teacher should be.....

3. If the Sabbath-school be designed *to bring souls to Christ and to build up souls in Christ*, the Sabbath-school teacher should be.....

4. The following questions relating to the *duties* of the Sabbath-school teacher may be answered by the class :—

1. What are some of the duties of a Sunday-school teacher to the pastor?

2. To the public services of the Church?

3. To the weekly prayer-meeting, and other social and religious services of the Church?

4. To the superintendent?

5. To the secretary and other officers?

6. To the other teachers?

7. To the parents of their scholars?

8. To the scholars during the opening, closing, and other general exercises of the school?

9. To the scholars during the class-recitation hour?

10. To the scholars out of school?

5. What are some of the teacher's *difficulties?*

This does not refer to difficulties which occur in the lesson, but in the teacher's work of imparting instruction and of eliciting interest and activity on the part of his pupils. Let the class answer the following questions out of their own experience:—

1. What difficulties do we experience in *beginning* to teach the lesson?

2. In *teaching* the lesson?

3. In *reviewing* the lesson?

4. In *applying* the lesson?

Let free conversation be enjoyed and helpful suggestions elicited.

6. What are some of the teacher's *mistakes?*

[Let the following outline be presented, item by item, and let each member of the class indicate some mistake to which the teacher is liable.]

1. Mistakes of the Sunday-school teacher in his *theory* or *idea* of teaching.

2. In reference to his *preparation for teaching* each lesson.

3. In reference to the *discipline or government* of his class, as this relates to successful teaching.

4. In the actual work of teaching in the class.

5. Mistakes in regard to *the last week's lesson.* [What has a teacher to do each week with the last week's lesson?]

6. Mistakes in regard to the *preparation of the lesson by his pupils at home.*

7. Mistakes in *beginning* to teach a lesson.

8. Mistakes in regard to the *attention* of his pupils.

9. Mistakes in regard to the *share the pupils have* in the class-work.

10. Mistakes in *questioning.*

11. Mistakes in *the use of illustration.*

12. Mistakes in regard to the *pupil's memory.*

13. Mistakes in regard to the spiritual and *practical view* of Sunday-school teaching.

14. Mistakes in *closing* the lesson for the day.

15. Mistakes in the *public review* of lessons from the superintendent's desk.

16. Mistakes with regard to the *next week's lesson.*

7. The above exercises will require some independent thinking. If teachers will bring written answers to these questions, it will increase the interest and profit of the occasion.

TACT.

"TACT is COMMON SENSE 'underweigh,' with 'mother-wit' at the helm."

"A stroke of diplomacy by which you turn an untoward event, or unexpected occurrence, to the best results without premeditation."

"An ingenious way of presenting the subject so as to fix it in the mind."

"That skill which interests and develops the scholar; which presents the lesson according to a thorough plan, and yet so naturally that the *teacher* follows his own plan, while the *scholars seem* to follow, and really *do* follow, the laws of their own natural action."

"Sanctified, consecrated ingenuity."

"The faculty of often *not* seeing, yet always seeing, and by quick advantage of unforseen emergencies *managing* each pupil."

"Skill—natural ability."

"Good and ready sense in extemporizing simple and successful means for accomplishing your object."

"The ability to interest in the lesson, and to win and keep the attention."

"The particular indescribable power which enables the teacher to adapt his teaching to the nature and circumstances of each of his class—that takes advantage of answers given, and of present or recent events."

"Quickness in using your knowledge of child-nature, in avoiding tediousness, and in a wholesome use of surprise power."

"That intuitive power by which a teacher sees the need of the class, or of a child, and knows how to administer to its need."

XI. THE SABBATH-SCHOOL TEACHER'S MODEL.

[Let the Scripture indicated in this lesson be distributed through the class, and as the leader calls for a text let it be read promptly and distinctly, and let other passages be selected and presented by members of the class by which the character and office of Jesus as a teacher are set forth.]

1. Read an **incident** in the life of Jesus Christ. See John vii, 10–14, 28–32, 37–46.

2. Remember the **statement** of the officers in their report to the council: "Never man spake like this man."

3. This unintended **tribute to the Lord Jesus Christ** as the peerless teacher, the teacher of the ages, we accept as true in its most literal and in its fullest sense.

I. Never had any man such a **preparation** for teaching.

He as God possessed **all knowledge.** Col. ii, 3. Other men studied the chain of truth link by link from the earth upward, and it was not far that they could reach or see. But this man, Jesus, was from heaven. He knew every link of the chain from the throne of the God of all truth downward. He was not an astronomer, studying the sun through telescopes; he was an inhabitant of the sun, who had known all about it for the ages, and came to the earth with a perfect, complete, exhaustive knowledge of all the mysteries of the eternal world.

He was **pure and sinless.** Only the pure in heart can know the realities of God and of his kingdom. Sin blinds, biasses, perverts, the powers of the soul. How can man know God when he is full of sin against God? But Jesus was pure as the light. He was a flawless, fleckless crystal, reflecting on the earth the spotless glory of the heavens. Heb. vii, 26; 1 John iii, 5; 1 Peter ii, 22.

He had **experience as a man.** He knew the weakness of the body, the temptations which assail men, the terror of men, the perils of men. He saw the truth as men see it. Therefore he knows how to sympathize with men. Heb. ii, 18; iv, 15.

He was as man filled, and glorified, and empowered **by the Holy Ghost,** the Spirit of God. The light of heaven gathered in the crystal. Isa. lxi, 1; John i, 1; Phil. ii, 6, Col. ii, 9.

II. Never had any man such a **spirit.**

He was thoroughly and completely **unselfish.** He sought not his own glory or advantage. He pleased not himself. His work was the well-being of the race and the glory of God. Luke ii, 49; xxii, 42; Rom. xv, 3.

He was full of the **tenderest sympathy.** John xi, 5, 35; Luke xxiii, 28; Matt. xi, 28–30.

He was **wholly absorbed** in his one work. John iv, 31–34; ii, 17.

He was full of the **spirit of prayer.** He spent whole nights in prayer to God. The labors of the day were followed by the fervent pleadings of the night. Mark i, 35; xiv, 32–36.

He was full of **charity, patience,** and **catholicity.** He lived out the thirteenth chapter of First Corinthians as no one else ever did. Matt. xviii, 21, 22; Luke ix, 54–56; John iii, 16, 17. He out-preached his race. He out-reached his age. He trampled upon all narrow prejudices. He embraced all men and all ages in his scheme. Mark xvi, 15.

As the Roman orator said to the Roman emperor so we may say of Jesus: 'Those who dare to speak to you are ignorant of your greatness, those who dare not are equally ignorant of your goodness."

III. Never had any man such **matter** to teach.

See Mark i, 14, 15. He taught, 1. Of **God,** Matt. xi, 27; 2. The **kingdom of God,** its extent, its subjects, its laws, its glory, etc. 3. The **Gospel,** the glad tidings of the kingdom. Who may enter it, how, and when, and with what rewards now and hereafter? "From heaven he came, of heaven he spake." We glorify Columbus, who discovered a continent, but here is one who brings to light a universe, and transfers into its very palace, and brings to its enjoyments forever, all who accept the blessing. In teaching this Jesus has taught all that is most needed in the world. As Dr. Peabody has said: "His teachings underlie all our modern civilization, all progress, all philanthropy, nor is there a maxim in the improved philosophy of life, of society, of commerce, of government, which has not emanated from his Gospel, and which may not be re-translated, and for the better, into the very words that fell from his lips."

IV. Never had any man such a **manner** in teaching.

He taught **persuasively** so as to attract the multitudes and to **win disciples.** He cried:—

"Come, wanderers, to my Father's home;
Come, all ye weary ones and rest;"

and at once they replied,

"Yes, sacred Teacher, we will come,
Obey, and be forever blest."

See Matt. iv, 21, 22; xiii, 2; Mark i, 37, 38; ii, 1, 2, 13.

He taught **authoritatively.** There was a moral compulsion in his manner. Mark i, 22, 27.

V. Never had any man such a **method** in teaching.

He was **master of circumstances.** He had tact in its perfection. He could adapt himself to one or to a multitude. He could converse with Nicodemus or with a little child. He could teach St. John or the thief on the cross. He was at home every where. Luke ii, 46; John iv, 6, 7; Luke xi, 37; vi, 6; Matt. v, 1, 2; Luke vi, 17, 18.

His tact made him an **illustrative** teacher. He taught by objects in nature, by processes of every-day life, by facts of history, by actions, by signs, etc.

> [As the following items are called off by the teacher, let the class recall the circumstances under which the illustration was used, and the lesson intended to be taught by it. Fig-tree, platter, reed, grapes, eagle, dog, scorpions, carcass, viper, sower, wolf, seed, soil, foxes, sparrow, thorns, night, birds, fishers, mustard, vine, hill, candlestick, lily, sheep, child, journey, night, cloud, lightning, stars, markets, gate, eye, yoke, wedding, bottles, cloth, leaven, pearl, tower, etc., etc.]

He was an **interrogative** teacher. He abounded in questions. He gave questions in answer to questions. He started the questioning spirit. He made his hearers answer their own questions. He knew when to decline answering questions and to hold his peace. See Matt. xxi, 23-27; xxvi, 63.

He was a **demonstrative** teacher. He worked out answers. He demonstrated the divinity of his mission by doing. Matt. iv, 23–25; xi, 2–5; xii, 9–13; Mark vii, 32–35; John ix, 7. So his Gospel proves its divinity by the wonders in character which it accomplishes.

He was a **bold and plain-speaking** teacher. He never feared the face of man. He used no honeyed words when he came to characterize sin. Matt. xi, 20–24; xii, 34; xxii, 16–22; Luke xiii, 31–33; John viii, 39–44.

VI. Never had any man such perpetuated influence.

He lives to-day, not as Socrates and the great teachers of the centuries still live, for it is true that man lives in his influence after he has left the earth, but in a peculiar sense does the great teacher still live on the earth and work among men. He is with us by his own personal presence and power. See Mark xvi, 19, 20; John xii, 32; Acts ix, 4, 5; xviii, 9, 10; xxiii, 11; 2 Tim. iv, 16–18; Matt. xxviii, 18–20; Rev. i, 8, 12–18.

VII. Never had any man such success.

He won souls from sin. He saved men from its sting and its power while he was on the earth. But what a work has he wrought ever since he

was lifted up far above all principalities and powers. See the consummation. Rev. vii, 9–17.

THE GREAT TEACHER. L. M.

How sweetly flowed the gospel's sound
From lips of gentleness and grace,
While listening thousands gathered round,
And joy and reverence filled the place.

From heaven he came, of heaven he spoke,
To heaven he led his followers' way;
Dark clouds of gloomy night he broke,
Unveiling an immortal day.

Come, wanderers, to my Father's home;
Come, all ye weary ones, and rest.
Yes, sacred Teacher! we will come,
Obey, and be forever blest.

REVIEW.

QUESTIONS. What peculiar advantages does Jesus as a teacher have over all other teachers of the world? 1. As to his *preparation?* 2. As to his *spirit?* 3. As to his *subject-matter?* 4. As to his *manner?* 5. As to his *method?* 6. As to his *perpetuated influence?* 7. As to his *success?*

In what respects does Jesus surpass all the teachers of the world combined?

What may superintendents in their administration learn from the life and methods of Jesus?

What may teachers learn from Jesus as to methods of arresting the attention of their pupils?

What lessons may teachers learn from Jesus concerning the selection of their pupils?

How may Sunday-school teachers acquire the spirit and familiarity with the methods of Jesus?

"We may develope, and illustrate, and systematize the teachings of Christ, but never go beyond them; the germ of mental philosophy, as well as morals, are all in his blessed words; political economy lies wrapped up in his golden rule, and all the forms of charity and improvement are but streams from the fountain of his law of love."—BISHOP THOMSON.

XII. THE TEACHER'S BIBLE, AND HOW TO USE IT.

1. Before distributing this text-leaf let the conductor of the class elicit from each member a written statement (anonymous) of the use he makes of his Bible. This will, probably, in many cases be a melancholy "confession," but such "confession is good for the soul," and may lead to repentance and reform.

2. The following suggestions may then be *read*, *memorized*, and at the close of the lesson, or at the next session, *recited*:—

1. The teacher should *own* a good Bible, well-bound, with wide margin maps, indices, references, etc. "The Teacher's Bible" (Amer. Tract Soc.) and the "Bagster's Bible" are the best.

2. The teacher should secure the *autographs* of his pastor, superintendent, and pupils on one of the fly-leaves of his Bible.

3. The teacher should take his Bible with him to the *preaching service*, the *Sunday-school*, and the *week evening prayer-meeting*.

4. The teacher should resolve to make the Bible the *rule and standard* of his life.

5. He should read his Bible *daily*.

[Open and read from it in the morning before he opens any other book or any paper.]

6. He should put much of its precious contents in his *memory*.

7. He should "hide it in his *heart*."

8. He should *study it as a means of grace*, remembering that the Spirit comes through the truth.

9. He should wield it as "*the sword of the Spirit*" to bring souls into submission to Christ.

10. He should never read it without *prayer*.

11. He should *think closely* and *wait for heavenly light* upon the word as he reads it.

12. He should use it *in the study of every Sabbath-school lesson*, depending upon it more than upon any other help.

XIII. THE SABBATH-SCHOOL TEACHER'S HELPS.

1. THE CONCORDANCE.

1. The first Concordance of the New Testament was prepared by Thomas Gibson, London, 1535. 8vo.

2. The first English Concordance of the whole Bible was by John Marbeck, Organist of Windsor College, in the reign of Henry VIII., 1550. Folio.

3. The greatest and best of the Concordances of the Bible is that of Alexander Cruden, a Scotchman. In 1737 he dedicated his Concordance to the queen. "On November 1, 1770, he was found dead in his chamber in the attitude of prayer."

4. The BENEFITS of the Concordance.

1. It is a *guide to passages* of Scripture of which one has but a vague idea.

2. It renders it possible to make Scripture *an interpreter of Scripture.*

3. It renders it possible to study the proper *connection* of a passage.

4. It increases the *power and authority* of a passage by showing the corroborative passages.

5. It gives *new and important shades of meaning* to a passage.

5. How to USE a Concordance.

1. In the first reading of a lesson *mark such words as you wish to examine* in the Concordance.

2. In the Concordance itself *mark the word* (with pencil or ink) which you have examined.

3. In the Concordance also *mark the texts*, or portions of texts, you wish to examine more carefully.

4. Carefully and frequently *read together*, for *comparison*, *the text itself and the parallel texts* you find in the Concordance.

5 Note particularly *which sacred writer* makes use of a given word, and in what connection.

6. Note the *different meanings and applications* of the same word.

7. Find and examine *synonymous words*, and see what light they throw upon a particular lesson.

8. Study *particular topics* by the aid of the Concordance.

2. COMMENTARIES AND OTHER HELPS.

1. The careful, persistent, devout, intense study of the Scriptures in all ages of the Church has produced a body of religious literature which is of great value to all students of the Bible.

2. This literature may be divided into three great classes:

1. **Commentaries,** or exegetical notes.
2. **Sermons,** discourses, and lectures.
3. **Cyclopedias,** or dictionaries.

3. In making use of these helps let all students remember:

1. That they are but *human helps*, and do not possess divine authority.

2. That they are *useful* as the productions of scholars, skillful and pious men.

3. That they are of most value *after* independent, patient, and devout thought on the part of the student himself.

4. That after such independent preparation the student cannot have *too many* helps.

5. That such books become doubly valuable by being judiciously *marked* as the student reads or studies them.

6. That it is helpful to *condense* the thoughts of such authorities, expressing them in the student's own language.

7. That *conversation* with others about the views of authorities is an admirable method of making their thoughts one's own.

8. That when both the thoughts and language of an authority are employed, the student should *give him credit.*

CLASS DRILL.

1. Give *three facts* in the history of Concordances.
2. State the *five advantages* of the Concordance.
3. State the *eight rules* for using the Concordance.
4. *How* has the great body of religious literature now in the possession of the Church been produced?
5. Into what *three* great classes may it be divided?
6. Give the *eight* rules for the use of helps.

XIV. SABBATH-SCHOOL NORMAL AND TRAINING WORK.

1. The Christian teacher must **acquire a knowledge of the truth he** would teach.

1. Must be able to *consult* the Bible.
2. Must know the *evidences* which support it.
3. Must know the history and principles of its *construction.*
4. Must understand the *laws of its interpretation.*
5. Must have a general idea of its *contents.*
   1. Its *historical* elements.
   2. Its *doctrinal* scheme.

6. The teacher needs this knowledge of the truth **for personal growth and comfort.**

1. Spiritual discernment is not a substitute for the study of the word of God, but an aid to that study.

[*Ability* to read a book is not a substitute for the *act* of reading the book.]

2. As a fact, the most spiritually-minded people are the most earnest students of the Bible.

3. The diligent study of the Bible by the people of God is commanded and commended in the Bible.

4. To the spiritually-minded there is nothing unimportant or unprofitable in the Bible. The very details of geography, the history, the local allusions, the Hebrew and Greek words of that great book, hold precious spiritual truths for those who have the light of the Holy Ghost. "ALL Scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3. 16.

7. He needs it for **instructional purposes.**

1. To arrest the *attention* of his pupils.
2. To retain the *confidence* of his pupils.
3. To impart *thorough instruction* to his pupils.
4. To confirm the *faith* of his pupils.
5. To prepare his pupils for the *highest spiritual illumination.*

2. The Christian teacher must understand **the true theory and the correct methods** of teaching the truth.

1. The true theory as to the ecclesiastical, religious, and educational relations and aims of the Sabbath-school.
2. The laws of mental and spiritual life and culture.
3. The best and most effective methods of work.

3. The Christian teacher should therefore receive, as far as practicable, **a preparatory training.**

1. To guide him in the **acquisition of the knowledge** he needs.
2. To give him **practice in the actual work** of the teacher.
   1. Practice in the *study* of specific lessons.
   2. Practice in *teaching* specific lessons.
   3. Practice with *a class* of persons who seek the same training.
   4. Practice *under skillful and experienced leaders.*
   5. Surrounded by *helpful appliances.*
   6. Having ample *time.*
   7. Aided by a *prescribed course of reading and study.*
3. This training should, if possible, be enjoyed before assuming the charge of a regular class in Sabbath-school.

4. The organization, the name, the precise methods of such preparatory training classes are matters of comparatively small moment. **It is of the utmost importance, however, that in some way the training itself be sought.**

5. **Forms** in which the training-class for Sabbath-school teachers may exist.

1. **The Teachers' meeting,** where the best methods of teaching may be illustrated in connection with the lesson for the ensuing Sabbath; and some time be spent in the study of general subjects on which Bible teachers need instruction. For good article on the Teachers' Meeting, by Rev. J. L. Hurlburt, see "The Study," first quarter, 1880.

2. **The Normal Class,** held on a separate evening for a series of weeks or months, during which a prescribed course of study may be prosecuted.

3. The **Preparatory Normal Class,** held at the same hour as the Sabbath-school, composed of older pupils who are to be teachers in the future, and taught by the most competent person who can be secured for the purpose.

4. The **Seminary Normal Class,** in connection with institutions of learning. Two hours a week may be spent in exercises designed to give our young students an idea of the dignity and importance of the Sabbath-school work, and to prepare them for useful service there. This will apply also to our theological seminaries.

5. The special **Normal Class Exercises,** in connection with Sabbath-school Conventions, Institutes, etc.

6. The **Specimen Lesson** is a valuable aid in training teachers.

1. By the study of principles and by the descriptions of methods one may learn how to teach, but this important result is the more surely gained by witnessing the actual process of teaching and by practice in teaching; therefore, it is a helpful thing for the Sabbath-school teacher to watch a good example, or, with the rules in his mind, himself to practice them in teaching a class.

2 The value of this process is greatly enhanced by skilled and candid criticism. When one hears his own or another's method thoroughly canvassed, he is able to detect defects and excellences which he might otherwise have overlooked.

3. One of the most important of all Sabbath-school Normal-Class exercises therefore is found in specimen teaching with criticism.

4. The specimen Bible lesson may be given by an experienced teacher to the class itself, they carefully observing his plan of procedure, and afterward stating the principles illustrated and the defects discovered.

5. The specimen lesson may be taught by one of the pupils, and the criticisms afterward offered by other members of the Normal Class, and finally by the conductor of the class himself.

6. The specimen lessons may embrace all grades of pupils and all classes of subjects, that an opportunity may be afforded of seeing the different methods required by the difference in themes treated or pupils taught.

J. Rules for specimen lessons and criticisms in connection with Sabbath-school Normal Classes:

1. Do not attempt a specimen lesson before a large or mixed audience.

2. Do not allow the exercise to degenerate into a play or a pretense. Make it real teaching for the benefit of the class.

3. Assign the lesson to teacher and pupils sufficiently long in advance to give them time to make preparation.

4. Allow no criticisms or other remarks during the exercise.

5. If the class of pupils to which the specimen lesson is taught are children, allow them to retire before the criticisms upon their teacher are offered.

6. Discourage levity or severity in the tone and character of the criticisms.

7. Let the whole class keep a list of the criticisms offered.

8. At the close of the criticisms by the Normal Class allow the teacher under criticism to review the suggestions offered by his fellow-teachers.

9. At the close of the teacher's review of criticisms upon his method, let the leader or conductor of the class review the entire exercise.

XV THE WEEK-DAY WORK OF THE SABBATH-SCHOOL.

The class may recite the following general suggestions, principles, and rules, and converse freely about them.

NOTE 1. A boy may have a teacher who has an immense stock of knowledge on hand, who knows facts, laws, principles, relations of truth, etc. But if that teacher does not know how to adapt the knowledge he has to the boy he attempts to teach, all is in vain.

NOTE 2. The question of **adaptation** becomes one of supreme importance. TO KNOW is one thing, but to KNOW SO AS TO TEACH is altogether another thing.

NOTE 3. The teacher and the pupil must come together. The water to slake the thirst must reach the lips of the man who thirsts. So the pupil and the teacher.

NOTE 4. The pupil will not rise to the teacher's level. He is satisfied where he is. He sees no reason for reaching up. He is not able to reach up. He is an eaglet in the nest. The mother bird is above him, and would woo him to the heights and to the effort of flight. But what cares he for the air or rocks above? So the eagle descends to his level, and urges him to leave his warm resting-place and make ventures in the air. Her con-

stant effort is successful, and the eaglet learns to fly. So the teacher of these younglings who throng our Sunday-school (and who are born unto a flight among the heavenly heights) must come down to where they live, and woo and invite and urge and plead, and in every possible way seek to bring them up.

1. The teacher must **know the world in which the pupil lives.**

1. He lives in a **social** world. His home, parents, the unconscious influence there. His daily associates—on the street, at school. What are the tendencies? What are the standards? No teacher can do his work well without knowing this social world in which his pupil lives.

2. He lives in a **religious** world. His parents have a faith of some kind, even if it is the faith of *no-faith*. They believe or doubt. They allude in some way to religion, even if they do not worship. They have lax or strict opinions. They are reverent or profane. They are Romanists, or Protestants, or Rationalists. They are sensitive or stolid in reference to the great interests of religion. The teacher must know this religious world.

3. He lives in a **Bible** world. He has some idea about it. He has a superficial knowledge of its history, etc. He has perhaps mixed up facts, traditions, human imaginings, etc., with divine truth; confounding them together, and perhaps accepting the *misrepresentations* of skeptics as the actual teachings of the Bible. We have little idea of the indefinite and confused impressions of the majority of our Sunday-school pupils concerning the contents of our holy Bible. The teacher must know this Bible world in which his scholars live.

4. He lives in a **literary** world. He reads some paper. He has some books. He sees pictorial papers, and *must* both look at the pictures and read the letter-press. He possibly subscribes for some paper. Remember the sensational issues of the press to-day—dime novels, etc. Do *your* pupils read such as these? What *do* they read? What books at home? The teacher must know this literary world of his pupils, and guide them into educational opportunities.

5. There is a **business** world in which the pupil lives. The trade he is at, or which he proposes to follow. The home theories and maxims concerning business, and the business practices with which he has always been familiar. Many an honest boy has learned his first lesson in dishonesty from the man whose apprentice he has become. The teacher must know the business world of his pupils.

2. The teacher must **go to the world** in which the pupil lives—

1. To know its **range of thought**;
2. To know its **vocabulary**;
3. To know its **charms** to his pupils;

4. To know its **perils** to his pupils;

5. To know its **personal influences.**

3. The teacher must **connect himself with the world** in which the pupil lives—

1. By adapting to it the **teachings** of every lesson;

2. By bringing his **personal influence** to bear upon it;

3. By bringing himself into **fullest sympathy** with it.

4. The teacher must **elevate and improve** the world in which the pupil lives—

1. By bringing to it a **better social influence**—the Church, the ministry, the membership;

2. By bringing to it a **wholesome religious literature**—a weekly paper, tracts, books, etc.;

3. By directing the education of the home and its members through the "Lyceum Course" of study, or that of the "Chautauqua Literary aud Scientific Circle;"

4. By bringing the pupil into the **regular Church services,** public and social;

5. By bringing the pupil into **his own house** as a visitor and friend;

6. By the **thorough teaching** which will bring the pupil to a better understanding of the Holy Bible;

7. By bringing his pupil into **personal fellowship with Jesus Christ.**

XVI. THE SOUL WE TEACH.

1. We are told in the oldest of old records that when the Creator had completed his work of material creation—suns, stars, land, sea, plants, fish, birds, beasts—he created another being—a king having dominion over all else—MAN. This under-king, made "in the image of God," having "dominion," received his highest nature, the spiritual, through the inbreathing of the divine Spirit.

2. From this first thinking, living, governing spirit—MAN—have descended the generations of men of every tribe, nation, and generation through the succeeding ages.

3. The sad story of human sin is familiar to every student of the word of God. The first man fell, and plunged, by laws of divine relation and hereditary descent, the after generations into a gulf of darkness, weakness, and guilt.

4. The divine grace provided a divine deliverance from the consequences

of sin for all the races of men, and established his Church on the earth as the medium of the Holy Spirit, using as an instrument the revealed word of God, and through the truth by the energies of the same Spirit, (through whom man was at first created,) man may be redeemed.

5. The processes of redemption are carried on under the divine direction through human agencies. The saved soul saves other souls, teaching, awakening, alluring, drawing, consoling, inspiring, helping them.

6. This defines the work of the Church and the work of the Christian teacher.

7. The teacher of divine truth should understand the soul he is to teach and save.

1. The soul exists in two worlds—the world of *sense* and the world of *spirit*—and of these it may gain some knowledge.

2. The subjects of knowledge are embraced in two classes—*sense-realities*, or the things which pertain to the material world, and *spiritual-realities*, or the things which pertain to the interior, invisible, spiritual, and immortal world.

3. Coming in contact with the universe of truth, the soul *feels* the outside world—this feeling is **sensation.**

4. The soul *knows* the outside world—this knowledge is **perception.**

5. The soul *holds its perceptions at command*—this holding is **conception.**

6. The soul *knows its conceptions* by **consciousness.**

7. The soul *examines* its conceptions by **reflection.**

8. The soul *knows* some truths *immediately*, by **intuition.**

9. The soul *knows* some truths *mediately*, by **faith.**

10. The soul *knows* some truths by **reason.**

11. The soul *retains* its conceptions by **memory.**

12. The soul *combines* its conceptions by **imagination.**

13. The soul has certain **appetites, emotions,** and **desires.**

14. The soul *determines* what is right and wrong in human actions by **conscience.**

15. The soul *applies* its knowledge, *directs* its appetites, emotions, desires, and *obeys* its conscience by **the will.**

8. Examine the several terms here used in the dictionary, and in works on mental and moral science.

9. Converse about the phenomena of sensation, perception, imagination, etc.

10. Call for a short lecture from some one in your neighborhood who takes special interest in mental science.

XVII. GAINING AND RETAINING KNOWLEDGE.

1. RULES FOR GAINING KNOWLEDGE.

1. Form a true **appreciation** of every department of knowledge. Whatever is true is worth knowing. All knowledges are not of equal value, but no truth is to be despised. He is a one-sided man who sees nothing but natural science; he equally unwise who sees nothing in science worthy of human investigation and devotion.

2. Examine **all kinds** of knowledge. Take a glance if you cannot make an exploration. If you cannot dig in the valley, fathom the river, or probe the mountain to discover its innermost stratum, once in a while leave your special department, and go to the mountain summit, that you may survey, and, to some extent, understand and enjoy all. Be superficial in many things, if necessary; but a little knowledge is worth more than absolute ignorance.

3. **Select specialties.** What are *you* required to know? What do you most covet to know? For what have you the strongest aptitude? In your experience thus far, to what do you take? In what is your delight? Now, select one or more of these departments as specialties, and concentrate upon them all your powers. Know a little about many things, but know a great deal about two or three things, and try to know more about some one thing than any body else in the world knows about it.

4. Put the **daily routine of life** to some use in the pursuit of knowledge. If your hands must work, train your brain to work at the same time. While your feet tread the clods, let your thoughts sweep the skies. Your step on the earth will be none the less steady, your stroke none the less effective, because your intellect is filled and dominated by some lofty and divine thought. Economize all the opportunities of daily life, be they few or many, in the interest of culture.

5. Keep the faculties in a **harmonious and healthful condition.** Subdue the passions, curb the appetite, keep strong reins upon the desires, rightly direct the affections, tone up and treat tenderly the conscience, place the will upon the throne, and let every power of mind and body unite in making out of your life some strong and noble thing.

6. Train your powers to **involuntary habits** of observation and reflection. You may require effort, perhaps oft-repeated efforts, at first, to keep your attention upon a higher range of subjects, but by persistence the effort falls into the groove of habit, and what you must spur yourself to do for the first month, you will by the twelfth month do from delight and with facility.

7. Train the faculties for **concentrated and intense effort** on occa-

sion. Be able to "lay yourself out," as the phrase goes, for a particular work. The steady work of twenty years prepares a man to do magnificent work within three hours on a particular occasion. "How long," asked a gentleman of an eminent divine, after hearing one of his most eloquent sermons, "How long did it take you to prepare your sermon, Mr. ——?" "Forty years," was the answer. A lawyer spends long years in the study of legal principles and precedents. He comes in a particular case to an effort of six hours, and wins a reputation. So in the larger and smaller spheres of human endeavor the power of concentration acquired enables a man to grapple with the most difficult problems, to overcome the most serious obstacles, and to triumph in the hour of struggle.

2. SUGGESTIONS ON RETAINING KNOWLEDGE.

1. We gain knowledge by perception, by intuition, by reflection, and by faith. We retain knowledge thus gained by a faculty which is called *memory*. When the mind puts forth an effort to recall knowledge, the effort is called recollection—*memory with the will in it.*

2. Memory enlarges the world one lives in. It tears away the curtains. It melts mountains that bound the horizon. It lifts us to a loftier altitude, and gives us a wider outlook. It brings to us the remote and the past, and it accumulates material within the soul for present and future use.

3. Memory is most susceptible and most retentive in early life. A boy will commit a page of Virgil to memory in one third the time that it would require his father to do the same. Therefore let us cultivate in our young people the faculty of memory, accustoming them to immense effort in this direction, that during the years for accumulation they may collect material upon which they shall afterward exercise the more mature powers of reflection.

4. Memory may be strengthened at any age. Even an old man may so cultivate his power as to commit whole pages to memory. Therefore, because, in youth, the proper training was neglected, do not let mature men and women become discouraged, but let them seek by the observation of the laws of memory to improve, even at this late day, their power of retaining knowledge.

5. The following are some of the most important laws regulating memory:

1. **Definiteness.** See clearly what you desire to retain.

2. **Intense interest.** We remember what we most delight in. "None so old as not to remember where he hides his gold."

3. **Practice, PRACTICE! PRACTICE!** Every day! Three hundred and sixty-five days every year! Instead of taking with you a written memorandum down town, put the five or ten points into your

memory. Trust it. It will respond to your confidence, and soon serve you without a single failure.

4. **Restatement.** The very effort at expression deepens the impression of the knowledge we seek to state. Every day attempt to communicate some fact which you have acquired. By the attempt you will secure, first, definiteness of conception; you will, secondly, increase your interest. You will observe thus the law of use, and by a certain mental reaction, produced by the effort at restatement, increase your ability to retain.

5. **Frequent repetition.** If ten times will not suffice to fix a fact or formula, try twenty or thirty, or one hundred. "'Only once' makes a dunce; 'over again' makes men."

6. **Association.** Fasten well the new knowledge to the old. Bind to the permanent already with you that which you desire to make your own; also associate the things which are alike, and by a law of the human intellect you will be able to retain large numbers of facts and principles thus correlated.

6. The Sunday-school teacher should seek to improve his memory for three reasons:

1. It inspires his pupils to like endeavor by the force of his example.
2. It gives him what we may call the emancipated eye in teaching. Independent of text-book or written notes he can command his class from head to foot at every moment.
3. It increases his resources.

7. Read the following passages: **Gen. 9. 8.17; Exod. 20. 8-11; Mark 11. 12-14. 20, 21; Luke 22. 61, 62.**

8. What do we mean by "memory?" [Let the class bring definitions of this faculty.]

9. In what respects is memory like a *store-house*, a *record book*, a *chain?*

10. Why do some people remember *faces*, others *names*, some *words*, others *ideas* and *principles?*

11. How shall we cultivate the memory of Sunday-school pupils?

1. By taxing it.
2. By not over-taxing it.
3. By giving definiteness of view.
4. By requiring re-statement.
5. By frequent reviews.

12. In teaching this lesson let the conductor encourage the members of his normal class during the session to commit some passage or outline to memory, that each may describe the process by which he did it, and that all may see how little time is required for this work.

XVIII. APPLYING AND COMMUNICATING KNOWLEDGE.

1. APPLYING KNOWLEDGE.

Knowledge gained and retained should be APPLIED to worthy objects. We *know* in order to *use*. The proper application of knowledge is WISDOM. There is a vast difference between knowing and doing. A fool may know. The wise man rightly uses what he knows. There are four simple laws which regulate the application of knowledge.

1. The law of **personal power.** Each individual in acquiring truth should apply it to himself that he may promote self-culture. He should lay it to his conscience; he should appropriate it by his affections; he should by it strengthen his will; he should by knowledge regulate his conduct, acquiring personal symmetry, wealth or resources, and executive power. He then is better able elsewhere to apply his knowledge.

2. The law of **benevolent intent.** All knowledge should be applied personally with a purpose to benefit others. Even in the pursuit of self-culture a man should aim at the culture of his fellow-men. I should make the most of myself, that I may be of most benefit to others, for the promotion of their happiness, power, and effectiveness in the world.

3. The law of **permanent result.** When knowledge is to be applied the question of wisdom is, "How shall it be applied so as to yield the most far-reaching results?" A man may spend ten thousand dollars in the construction of a palace of ice, and under the pale light of the December sun it may glitter in architectural beauty while thousands of people are attracted to examine and walk through it, but under the genial rays of June or July the ten thousand dollars will melt, and nothing remains but the memory of human folly. A man may spend money, effort, and personal knowledge upon institutions, but these shall also crumble. Man may, through institutions and by direct exertion, labor for the enrichment and redemption of souls, and *souls are immortal!*

4. The law of **economy.** Ten thousand dollars may be spent wisely in Siberia. Ten thousand dollars may be more wisely expended in New York. It were folly to spend five thousand dollars in bringing five to do its work when nine thousand dollars' worth of work may be directly accomplished by the expenditure of one. We should in all our efforts reach those who are nearest to us, our own families, our neighbors. We should reach those who are the most receptive to good influence, the young, the poor, the suffering, the weary—those who have been placed by the divine providence in a susceptible and teachable frame. This principle, rightly applied, will not, however, oppose foreign missions.

The Sunday-school teacher should apply the knowledge he gains through the word of God to his personal experience, conduct, and character, and he should do this that he may apply it to the experience, conduct, and character of those who are placed under his care.

2. COMMUNICATING KNOWLEDGE.

We may communicate, and thus apply knowledge to others:

1. By **incidental statement** as in a conversation, where one, having information to convey, when fitting opportunity is offered, or a question is propounded, gives it.

2. By **formal announcement,** as in a sermon or lecture, where a proposition is established by certain considerations regularly arranged and presented.

3. By **instructional direction,** as in class teaching, where it is not so much the work of the teacher to communicate as to direct his pupils in the discovery and statement of knowledge.

We should cultivate the habit of communicating knowledge on fit occasions, letting our light shine, not obtrusively, but where it may do the most good; by wise methods, taking care to say what we have to say in a manner calculated to make the deepest and most enduring impression, and in a humble spirit; that we may not repel those whom we would benefit by any thing contrary to good taste, modesty, and the gentleness of Christ.

There are five simple laws which should be observed in the communication of knowledge:

1. **Accuracy.** Seeking always to state things just as they are, that, acquiring a reputation for accuracy, we may be depended upon. He is a wise man who speaks with caution, and who seeks, above every things else, absolute truthfulness.

2. **Analysis,** by which knowledge shall be put in due order, in a natural and systematic manner, facilitating comprehension on the part of those who are taught, and enabling them also to remember what has been given them.

3. **Condensation.** Putting much matter into small compass, that the thought itself may impress, rather than the manner of expression.

4. **Simplicity.** Reducing all truth to its plainest form, that, if possible, even a child may comprehend it, stating one thing at a time, making that one thing more emphatic, and using other knowledge as subordinate to it.

5. **Illustration,** teaching our pupils of the unknown by the known; the invisible by the visible; the remote by the near; the obscure by the familiar.

In communicating knowledge we approach the true teaching power when we *direct our pupils in the acquisition of truth on their own account, leaving them to help themselves to the knowledge which we proffer, and not making them passive recipients of knowledge which we thrust upon them, or by which we fill them.*

In communicating knowledge we should **excite our pupils to continue their research and thinking; and to do this in the direction, but beyond the limits of our teaching. This is the essence of true teaching.** He who quickens the individual energies of his pupils in a given direction and sends them beyond the bounds of his specific instruction, leads them to fly on their own wings, and think on their own account, is worthy to be called a teacher, for he communicates knowledge in a rational way.

In communicating knowledge we should lead our pupils to make a wise, personal application of every lesson. A gentleman asked concerning a distinguished minister, "Does he make a practical application of his sermon at the end of it?" "No," said the other, "but he seeks to sting the conscience all the way through." He is a wise teacher who makes truth sting the conscience while the affections dominate the will, mold the habits, and sanctify the whole character of his pupils.

A REVIEW.

1. ACQUIRING knowledge.	1. Apprec. 2. Taste. 3. Selec spec. 4. Rout. 5. Har. and heal. 6. Invol. hab. 7. Concent and int.
2. RETAINING knowledge.	1. Defin. 2. Inter. 3. Prac. 4. Re-stat. 5. Freq. rep. 6. Assoc.
3. APPLYING knowledge.	1. Pers. power. 2. Benev. intent. 3. Perm. res. 4. Econ. force.
4. COMMUNICATING knowledge.	1. Inc. sta. For. an. In. di. 2. Ac., anal., cond., sim., illus. 3. Direct pu. own ac. 4. Excite pu. con. res. 5. Wise per. app.

XIX. THE STUDY OF THE LESSON—ITS SUBJECT-MATTER.

NOTE 1. As Sunday-school teachers, we should aim to build up the spiritual character of our pupils. [See *Concordance* on "Build," "Edify," etc.]

NOTE 2. We are to build up spiritual character by means of the Word of God, ["The word of his grace, which is able to build," etc. Acts 20. 32.]

NOTE 3. Owing to the immense size of the Bible, and the relation of its several parts to each other, it becomes necessary to select certain portions, sections, readings, or lessons, that the whole of it may be made "profitable" to us.

NOTE 4. As we build a scaffold that we may build a house, so must we build up lessons that we may most wisely and effectively, by means of the truth, build up the spiritual character of our pupils.

A DEFINITION.—Lesson-building is that preparation or arrangement of the contents of a Scripture lesson which will best aid the teacher in leading his pupils to earnest thoughtfulness and self-application in the simple reading of God's word.

NOTE 5. Lesson-building is, therefore, but a means to an end. The end proposed is the most profitable reading of God's word.

NOTE 6. Lesson-building comprises: 1. A Collation of PARALLEL PASSAGES. 2. A Careful ANALYSIS. 3. A Wise ADAPTATION.

I. A COLLATION OF PARALLEL PASSAGES.

1.) The same incident narrated, or the same subject treated, in other parts of the Bible.

2.) Similar incidents, teachings, etc., in other parts of the Bible.

II. A CAREFUL ANALYSIS.

1. Its words and phrases.
   1.) Their ordinary use in common English.
   2.) Their ordinary use in Bible English.
   3.) Their signification and use in the original language of the Bible.
2. Its historical elements.
   1.) Persons.
   2.) Places.
   3.) Actions and Expressions.
   4.) Time.
   5.) Connection with previous events of Bible history.
   6.) Connection with the later events of Bible history.
   7.) Connection with secular or profane history.
   8.) Peculiarities of ancient manners and customs.
   9.) Supernatural peculiarities—Miracles.

3. Its doctrinal elements.
   1.) Concerning God.
   2.) Concerning Man.
   3.) Concerning Redemption.
4. Its practical elements.
   1.) Concerning duties to Self.
   2.) Concerning duties to Man
   3.) Concerning duties to God.

III. A WISE ADAPTATION.

1. **Selecting** the most available portion of the lesson thus prepared.
2. **Arranging** this portion for the work of teaching.
3. **A plan** of adaptation.

1. The "**Title**" of the lesson, to connect with previous lessons, and bring it clearly before the mind.

2. The "**Topic**" of the lesson, to state in condensed form a great truth contained in it.

3. The "**Golden Text**" of the lesson, to express one of its great truths in Scripture language.

4. The "**Outline**" of the lesson, to aid in the mastery of all facts.

5. The "**Questions,**" by which teachers and pupils may test their knowledge of these facts.

6. The "**Selected Verses,**" which may easily be committed to memory.

7. The "**Lesson Hymn,**" to fix in the mind by means of sacred poetry the great truths of the lesson.

8. The "**Doctrine,**" which may connect the deeper teachings of the lesson with a system of divinity.

9. The "**Final Reading**" of the entire lesson in a conversational, practical, and devout manner, for purposes of immediate spiritual edification.

NOTE 7. This scheme of Lesson-building (which is merely suggestive, and but one out of many) may be condensed and expressed for the benefit of young teachers, as follows:

1. Collect **Parallel passages.**
2. Consider **Difficult words and phrases.**
3. Classify **Persons and places.**
4. Examine **Allusions to time.**
5. Examine **Actions and expressions.**
6. Examine **Historic connections.**
7. Study **Peculiarities, [Manners and Miracles.]**
8. Study **Doctrines and Duties.**

9. Select **Principal truths to be taught.**
10. Fix upon **A plan of teaching.**
11. Fasten well **Title, Topic, Golden Text, etc.**
12. Finally, **Read the lesson devoutly.**

NOTE 8. A good tract on "The Lesson Plan" is No. 54, Magazine Series.
NOTE 9. The following is an old and simple help:

P. P. P. P. D. D. D. D.

UNIVERSAL QUESTION GUIDE.

1. P. P.—PARALLEL PASSAGES: a full record. Is the incident, parable, conversation, or discourse of the lesson, or any thing like it, elsewhere given in the Scripture?

2. P.—PERSONS. (Who? Biographical.) Who wrote this lesson, and to whom? What persons are mentioned, and what do you know about them?

3. P.—PLACES. (Where? Topographical.) Where did these persons live? Places mentioned in the lesson? Size, distance, and direction from Jerusalem?

4. D.—DATES. (When? Chronological.) In what year did these things occur? Allusions to days, hours, seasons, etc.

5. D.—DOINGS. (What? Historical.) What did each person of the lesson do? Who had the most to do? Why?

6. D.—DOCTRINES. (What? Theological.) What truths about God, man, character, conduct, the future, and the present, are here taught?

7. D.—DUTIES. (What? Practical.) What duties for any one—for you—in any relation, are here taught?

Always seek the Holy Spirit's light by *prayer*, and the general scope and central thought by *thinking*.

XX. THE TEACHING PROCESS: APPROACH AND ATTENTION.

1. It is an essential condition of success in teaching that teacher and pupil approach each other.

2. Since the pupil will not be likely of his own accord to approach the teacher, the teacher must approach the pupil.

3. Now, there are conditions of successful approach—*Laws of Approach*—in teaching, by which we mean those measures adopted by the teacher through which he secures a voluntary hearing from his pupils.

These measures of approach must precede the real work of teaching—of intellectual quickening—but they are essential to it.

4. Let us carefully consider some of these preliminary conditions of success in teaching.

1. The teacher must have A STRONG CONVICTION of the truth or truths which render his work necessary and possible.

2. The teacher must have a DEFINITE AIM.

3. The teacher must have the ENTHUSIASM OF LOVE in his aim.

4. The teacher must KNOW THE WORLD in which each of his pupils live.

1. Its *Range of Thought.* 2. Its *Charms.* 3. Its *Elements of Personal Influence.* 4. Its *Perils.*

5. The teacher must kindle A KEEN EXPECTATION on the part of his pupils as to the interest of each lesson. They must always expect something from him, and look forward to the recitation-hour with pleasure.

6. The teacher must prepare each lesson with ESPECIAL REFERENCF TO THE PECULIAR DEMANDS OF EACH PUPIL.

7. The teacher must do all that lies in his power to secure the most FAVORABLE EXTERNAL CONDITIONS for his class during the recitation-hour. (See below.)

8. The teacher must bring to bear upon his class during the recitation hour the power of his PERSONAL INFLUENCE.

1. The *Magnetic* influence of enthusiasm. 2. The emancipated *Eye.* 3. A ruling *Will.* (See below.)

9. The teacher must command the PERSONAL RESPECT AND LOVE of his pupils.

10. The teacher must dwell in the ATMOSPHERE of a consecrated and spiritually-endowed life.

5. The **Three Pre-requisites** of successful teaching.

1. Power in the teacher to fix his own mind upon the subject to be taught.

2. Power to arrest the attention of his pupils tc himself as their teacher.

3. Power to transfer the attention of his pupils from himself to the subject in hand.

6. The **Definition** of "Attention."

ATTENTION is the voluntary fixing of the mind upon a subject about which we desire to have more knowledge.

The **pupil's attention** must be—

1. *Rightly-directed* attention.
2. *Voluntary* attention.
3. *Interested* attention.
4. *Self-active* attention.
5. *Inquiring* attention.
6. *Persistent* attention.
7. *Obedient* attention.

Obs. 1. That the attention which the teacher secures on the part of the pupil to any subject must be *voluntary* attention. It cannot be compelled. It cannot be purchased. It cannot be secured by scolding. The pupil must choose and desire to give it.

Obs. 2. That attention, to be fruitful, must be *inquiring* attention. It must be so far the result of a desire to have more knowledge on the subject in hand that it will ask *questions*, and never be satisfied until its questions are answered.

Then, 3. A voluntary and inquiring attention will be almost sure to be a *persistent* attention. It will hold on to the teacher in the class. It will be sorry when the recitation-hour is over. And then it will continue to think over the subject during the week.

7. The **Conditions** of attention.

1. In the *place of meeting*. 1.) Good ventilation. 2.) Comfortable sittings. 3.) Protection against interruption during class exercises, etc.

2. In the *pupil*. 1.) He must have personal affection for the teacher. 2.) He must at least have full confidence in the teacher's ability. 3.) He should have so much interest in the subject in advance that he will have made some preparation for the recitation.

3. In the *teacher*.

1. He must be thoroughly prepared, that his eye may be free to watch every movement of his class.

2. He must be prepared, that he may be ready for any question which may be asked of him.

3. He must have enthusiasm in his work, and especially in the subject for the day. He must delight in his work.

4. He must exercise his *will-power*. There is a marvelous energy in a positive and vigorous will.

5. He must adapt his instructions to the conditions, tastes, and needs of the pupils. He must speak the language they are familiar with. He must be able to move their hearts by knowing in what they most delight.

6. He must be in warm and tender sympathy with them.

7. He must seek that mightiest of all magnetisms, the presence and power of the Holy Spirit.

4. In the *methods* he employs.

1. The elliptical plan of reading the lesson occasionally.

2. The analytical plan of studying a lesson. Persons, places, dates, doings, doctrines, duties.

3. The use of illustrations—anecdotal and pictorial.

4. Low, concert responses in the class. Repetitions of the lesson, etc., by which all may be occupied at the same time.

5. Topical outlines; if prepared by the pupils themselves, all the better.

6. Variety in plans must be adopted.

7. Excite curiosity. Set the pupils to "wondering" what this or that may teach.

8. The particular method is not a matter of as much importance as the spirit with which the intelligent teacher holds his pupils to the current work.

9. Let us remember that every teacher has, or is likely to have, a method of his own, and that he must teach in the manner in which he feels most at home.

10. The great thing we aim at in teaching in Sunday-schools is, to excite in our scholars a deep and personal interest in the divine truths through which their salvation is to be secured. Let us aim to do this one thing in the way in which our individual tastes, abilities, experiences, etc., justify.

8. **Readings** concerning "attention."

By attention I mean fixity of thought, the concentration of the whole mind upon one subject at a time; that effort of the will by which we are enabled to follow what we hear or read, without wandering, without weariness, and without losing any particle of the meaning intended to be conveyed. . . . Attention, such as we want to get from children, is a very hard thing to give. . . . It is very hard for any body to give fixed attention. . . . Fixed attention to religious subjects is especially a hard thing for children to give. . . . Real attention must always be founded on the facts that you have got something to say that is worth a child's hearing, and that you can say it in such a manner that he shall *feel* it to be worth his hearing. . . . Attention is an act of the will. . . . Attention is a habit.—*J. G. Fitch.*

God has given us the power or capacity to direct the mind to any given object—that is, of directing, controlling, and in any way using the several mental faculties of which we are possessed; just as we have a like power over the various members of the body. To this mental power or capacity we generally apply the name of attention.—*B. P. Pask.*

The teacher who fails to get the attention of his scholars fails totally. . . . How shall the teacher secure attention? 1. Let him make up his mind that he *will* have it. 2. He must not disappoint the attention which his manner has challenged. 3. He must have his knowledge perfectly at command. 4. He must place himself so that every pupil in the class is within the range of his vision. 5. He must use his eyes quite as much as his tongue. Therefore, 6. He must learn to teach without a book.—*Dr. J. S. Hart.*

Attention is the voluntary fixing of the thoughts upon some given object or idea. It stands opposed to that rambling state of mind in which the thoughts move continually from one topic to another without dwelling upon any; and also to that apathetic and listless condition of the mind in which it is without conscious thought, or in which ideas, if they exist, leave no trace in the memory. . . . There are two kinds of attention: 1. Compelled attention. 2. Attracted attention. . . . Attention is contagious. The real and earnest attention of the teacher, shining in his eyes, speaking in his voice, glowing in his whole manner and in every act, will almost inevitably catch the attention of his class and fasten it on the lesson.—*Dr. Gregory.*

Attention makes the genius; all learning, fancy, and science depend upon it. Without it taste is useless and the beauties of literature are unobserved.—*Willmott.*

XXI. THE TEACHING PROCESS—ILLUSTRATION.

NOTE 1. Although my house be built upon a firm *foundation* of doctrine, and constructed of the best *material*, and furnished throughout—a palace of truth, with all goodly and costly things to adorn it—if I have neither window nor door, if there be no gas or oil or candle in my house, of what use are frescoed walls and elegant pictures and costly tapestry and thousands of books? I should die in the dark and *cold;* and I should die *alone.*

NOTE 2. LET ME LIGHT UP MY LESSON-HOUSE! Then I can call attention to it, and show the way thither to passing strangers and approaching guests, making them desire to enter. Once within, I can give them hospitable welcome, show them and aid them in using pictures and books, and in the light and warmth they will delight in the house I have builded, and pronounce their benedictions upon it for the benediction it has been to them.

1. A DEFINITION.

Lighting up a lesson is the employment of those elements in teaching by which the delighted attention of the pupil is attracted toward a lesson, and its instructions rendered more clear to his understanding.

The four peculiarities of the pupil to which we must appeal in effective teaching:

1. To the pupil's delight in *seeing.*
2. To the pupil's delight in *imagining.*
3. To the pupil's delight in *comparing.*
4. To the pupil's delight in *knowing.*

The four Lesson-Lights:

1. SIGHT. Objects, Diagrams, Maps, Pictures, etc.
2. IMAGINATION. Word-pictures, Stories, etc.
3. COMPARISON. Similes, Metaphors, Parables, Incidents used to illustrate truth, etc.
4. KNOWLEDGE. History, Science, Art, Travels, etc.

2. HINTS ON USING ILLUSTRATIONS.

1 Facility in the use of illustration is cultivated by *practice.*

2. Illustrations are multiplied by the habit of *observation.*

3. The teacher should keep *scrap-books* for the preservation of incidents, pictures, etc.

4. He should use freely and wisely the *facts of every-day life* with which his pupils are most familiar.

5. He should make large use of *Bible facts*, *narratives*, parables, etc.

6. To use Bible-light in "lighting up a lesson" the teacher should be very familiar with the *history*, *geography*, *poetry*, *manners and customs of Bible times*, etc.

7. *To live a godly life* is the best way to light up a lesson that a teacher can possibly employ.

8. The teacher should use illustrations for the *better teaching of the lesson*, and never to fill up time, to amuse the class, or to display his own genius.

9. He should not use *too many illustrations.*

10. He should, by an *apt illustration at the beginning of the lesson*, excite the curiosity of his pupils, and thus lead them to self-activity in study.

11. He should remember that in word-picturing the *pupil will acquire no more definite and vivid view of the lesson than the teacher himself possesses.*

12. He should remember that the best illustrations are *those which come spontaneously* while he is endeavoring to make clear to his pupil a truth which is clear to himself.

13. He should *study the masters of illustration* in books, in the pulpit, etc.

14. He should *converse much with children* and plain people during the week on the subject of the lesson.

3. NINE SHORT RULES.

1. Keep the *heart* aglow—LOVE.
2. Keep the *eyes* open—OBSERVE.
3. Collect facts from *every-day life.*
4. Collect facts from the *Bible.*
5. Collect facts from all *literature.*
6. Cultivate the power of *word-picturing.*
7. Converse much with *children.*
8. Use illustrations only where *necessary.*
9. Use illustrations for the sake of the *truth to be taught.*

XXII. THE TEACHING PROCESS—QUESTIONS.

1 A definition.

Interrogation or questioning is the act or process of **incomplete statement** (of a fact or proposition) by which the mind is incited and directed to the examination of a subject in order to complete the statement of the fact or proposition suggested.

2. Design of interrogation in teaching is,

1. To **measure** the pupils' *knowledge and power.*

1.) For the *teacher's* information.

2.) For the *pupils'* information.

2. To **stimulate** the pupils' desire for knowledge and their purpose to secure it.

3. To **assist** the pupils in such purpose and effort.

1.) By questions *put to them.*

2.) By questions *elicited from them.*

4. To **prove** the teacher's work.

3 Rules concerning questioning.

1. *Acquire* a full and clearly-defined **knowledge** of the subject.

2. *Ascertain* the **condition and needs** of your scholars.

3. *Analyze* the subject, and prepare a **comprehensive and natural outline.**

4. *Adhere* to this general **plan** while you make the questioning between yourself and pupils as much as possible like a free and **informal conversation.**

5. *Tell* but little in your questions, that there may be **room for more telling in the answers.**

6. *Talk* but little between your questions, that there may be more time for **questions by your pupils.**

7. *Tax* the **memory, judgment, invention,** and **conscience** of the pupils in your questions.

8. *Take* pains to hold the **attention** of all the pupils to **every question** proposed.

9. *Avoid* **frivolous, useless, and unanswerable questions.**

10. *Avoid* **obscurity** in the language and style of your questions.

11. *Avoid* **monotony in voice and manner.**

12. *Avoid* **ridicule, sarcasm, and all uncomfortable criticisms** in your questions.

4. Rules concerning answers.

1. *The answer* should come from **some member of the class.**

2. *The answer* should be **direct** and **definite,** and the **whole class** should understand what it is.

3. *The answer* should, wherever possible, be given in the **pupils' own language.**

4. *The answer* should contain as **few unnecessary words** as possible.

5. *The answer* should **restate** so much of the question as to make the answer a complete statement of a fact or proposition.

6. *Allow* no **guessing** at answers.

7. *Allow* pupils **time to think** before giving answers.

8. *Allow* the **timid and dull** pupils special time and favor.

9. *Correct* **defective answers** by a series of helpful questions.

10. *Commend* correct answers **occasionally,** but not invariably.

11. *Don't* **repeat** the answers given by your pupils.

5. Questions concerning questions.

1. What is the difference between the *Catechetic* and the *Socratic* method of questioning?

2. What is the value to teachers and pupils of good questions in a lesson book?

3. When should the questioning in a class proceed rapidly?

4. When should it proceed slowly?

5. Should we question "up and down" a class?

6. Should the name of a pupil be called at the beginning or at the end of a question put to him?

7. Should we begin the lesson by asking a simple or a difficult question?

8. What are some of the advantages of simultaneous answers?

9. What are some of their disadvantages?

10. Why should a pupil be encouraged to frame his own questions on a lesson?

11. What shall we do when pupils ask questions not in the line of the lesson?

12. Is it well to encourage pupils to question each other in the class?

6. Let the class spend a short time in framing questions on the lesson for the ensuing Sabbath.

7. Let a few defective questions be presented and criticised by the class.

XXIII. THE TEACHING PROCESS—INTELLECTUAL QUICKENING.

1. There are FOUR CLASSES of Teachers: 1.) Those who leave upon the minds of their pupils a *general impression*, but no definite knowledge of which the pupil can make use. 2.) Those who succeed in *communicating knowledge*, but do not provide for its retention by the pupil. 3.) Those who communicate knowledge, and *fix it in the memories* of their pupils; but the knowledge is like seed carefully deposited in a paper or box. 4.) Those who so impart knowledge that *it develops self-activity and power in the pupil*, as seed wisely deposited in the soil, which grows and bears fruit.

2. All effort to IMPART KNOWLEDGE IS PRAISEWORTHY, but it is the duty of every person who attempts to teach to so communicate the truth that it shall yield the largest results. He who gives knowledge to the hu-

man mind is a benefactor, but *far greater is he who, by giving knowledge, quickens into activity and productiveness the mind upon which he works.*

3. The true teaching process involves the power of INTELLECTUAL QUICKENING, which is that process by which the teacher excites the intellectual powers of his pupil to self-activity in the line of his teaching; and to be really effective it must also lead to that course of thought, feeling, purpose, and action which are the proper products of the truth taught.

4. The teacher teaches when he causes his pupils to exercise their own powers in the acceptance and use of knowledge; when he makes sure that the truth he teaches takes effect. In doing this the teacher must secure obedient attention. The obedient intellect, the obedient heart, the obedient will, always come into harmony with the truth taught. The teacher should, therefore, seek to apply the truth effectively,—

1. To the pupils' *perception;*
2. To the pupils' *imagination;*
3. To the pupils' *memory;*
4. To the pupils' *conscience;*
5. To the pupils' *reason;*
6. To the pupils' *affections;*
7. To the pupils' *will;*
8. To the pupils' *daily life.*

5. Knowledge may be like cloth on a shelf, or knowledge may be like cloth made into a coat; but he makes the best use of knowledge who takes the cloth, measures the pupil, fashions the garment, and sees that the pupil wears it, and that to him it is a protection and an ornament.

6. To teach is to arrest and arouse a mind and set it at its legitimate work. The legitimate work of mind is to THINK—to think with a wise purpose. It is the business of the teacher to set the mind of his pupil to THINKING. 1.) Thinking—to *feel its need* of truth. 2.) Thinking—to *explore old truth.* 3.) Thinking—to *get new truth.* 4.) Thinking—to *grow by truth.* 5.) Thinking—to make *a wise use* of all truth.

7. The process of intellectual quickening is governed by certain **laws,** which every teacher should carefully consider. Among these are the following:

1. The pupil must expect to put forth **effort of his own** in connection with every lesson.
2. The pupil must be induced to put forth a **preparatory** effort at home upon every lesson.
3. The pupil must be induced to put forth **effort in the class.**

[In every class exercise there must be something to *hear*, something to *see*, something to *say*, something to *do*, something to *remember*, something to *report about*, something to *think out*.]

4. The pupil must be personally interested in the subject-matter of each lesson.

[His *curiosity* excited, his *intellectual powers* exercised, his *conscience* his *fears* aroused, his *affections* won.]

5. The pupil must be excited to **independent thought** on the subject in hand.

6. The pupil must be led to **decision and action** in the line of the truth studied.

7. The teacher must himself give **close thought and independent** attention to the subject.

8. The teacher must have a **personal experience** of the truth to be taught.

9. The teacher must have spiritual **illumination and enthusiasm** in his work.

10. The teacher must **not sacrifice his individuality** to any method, but by repeated experiment ascertain his own best way of working, and seek continually to render that more effective.

XXIV.—WORD PICTURING.

1. The most successful of modern preachers and teachers are those who appeal to the imagination of men in the interest of truth, employing the art of pictorial presentation by means of similes, metaphors, allegories, anecdotes, parables, and elaborate historical descriptions.

2. The Great Teacher, who spake as "never man spake," employed, and thus dignified and consecrated, this valuable method of instruction.

3. The text-book of the Sabbath-school teacher is full of the great Master's illustrations, and contains an immense amount of available material in the form of incidents, ordinary and miraculous, national history, and marvelous biography. It is itself a book of illustration, rich, full, and incomparable—at once furnishing the subject-matter, and the perfect model of manner.

4. The power of word-picturing is possessed to a much greater degree by some than by others. It may be cultivated by all. Practice gives facility.

5. The study of the masters of this art will increase the teacher's power. Read Guthrie and Arthur.

6. Word-picturing should aim at *instruction* rather than entertainment

7. It should be *vivid*. Many words may mar its distinctness.

8. It should be *accurate*—conforming in all details to the facts—

1. True to *topographic* reality.
2. True to *architectural* reality.
3. True to reality of *personal appearance*, dress, character, etc.

4. True to the reality of *action*—in grouping, attitudes, expression and movement.

5. True to the central idea or doctrine--not diverting by irrelevant matters from the great lesson to be taught. [An artist once painted the "Last Supper." A single cup on the table so attracted the attention of every body who looked at the picture that he drew his brush across it.]

9. Word-picturing should be the joint product of the teacher and his pupils. Thus he will keep them occupied and doubly interested.

10. The teacher must himself have clear and definite notions of what he would delineate. He must, therefore, study archæology and character, geography and history. The more he knows the more likely will he be to be accurate and vivid, instructive and inspiring.

11. Individuals and classes may practice in word-picturing by trying to write out an account of the following scenes:

Joseph sold at Shechem.
Joseph and his father before Pharaoh.
David's encounter with Goliath.
The wise men at Bethlehem.
Jesus and the funeral procession at Nain.
Paul on Mars' Hill.

XXV. SLATE AND BLACK-BOARD WORK.

1. The eye is one of the most important of the avenues through which the knowledge of the outside world enters the mind. "Eye-gate" is well located, wide, and much used. Whole caravans of knowledge pass through it daily.

2. Among the helps which appeal to the eye in the acquisition of knowledge are objects, pictures, diagrams, maps, analyses, tabulated statements, etc.

3. Creation before the eye at the time of teaching has added power. This gives a charm to experiments, as in natural philosophy and chemistry. No pupil is dull while such experiments are produced.

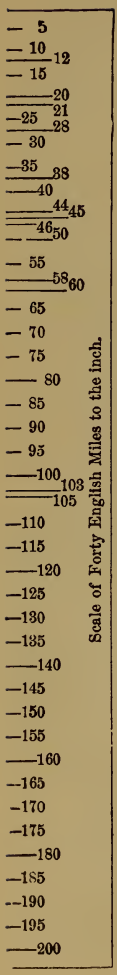
4. The "black-board" as an instructional appliance is therefore invaluable for the purpose of appealing to the eye. It is used in all grades of the secular school, in the scientific lecture-hall, in the court-room, and wherever an effort is made to give vivid, comprehensive, and related ideas.

5. The black-board may be employed in the Sabbath-school with excellent effect, before the school as a whole, in the large classes, and even in small classes, where the slate or blank paper may be used in place of the larger appliances.

6. The principal advantages of the black-board are the following:
   1. It arrests attention.
   2. It puts truth clearly and definitely.
   3. It makes permanent impression.
7. The principal uses of the black-board in the Sabbath-school:
   1. In announcements, as—
      1. The hymns.
      2. The lesson.
      3. New songs.
      4. Numbers present.
      5. Meetings for the week.
   2. In concrete presentation, as—
      1. Pictures.
      2. Maps.
      3. Analyses.
      4. Tables.
   3. In lesson-reviews.
8. The slate may be used in the class by the teacher.
9. Pupils should be encouraged to make use of slates or blank-books for copying outlines, recording notes, etc.
10. Black-board and slate exercises produced at the time of teaching are more valuable than those wrought out in advance.
11. Some of the blunders made by black-board specialists:
   1. Too much time spent in producing black-board effects.
   2. Too much attempt at display of artistic power.
   3. Too much effort at ingenuity of design.
   4. The exercises too complicated.
   5. Some of the pictorial attempts are inaccurate.
12. Frank Beard, of New York, has written a sensible book on the subject of the "Black-board in Sabbath-schools." There are many useful hints in a little manual compiled by Rev. W. F. Crafts, entitled, "Through the Eye to the Heart."
13. In some Sabbath-schools, such as that at Akron, where separate rooms are provided for the several classes, the walls are well supplied with blackboard surface. It is so helpful to a class to have map, diagram, analysis, or other incidental illustration put upon the board during the teaching itself.
14. Teachers should have a supply of blank paper for pencil-illustrations during the lesson. Let each scholar carry away some rough draft or sketch drawn by the teacher while the recitation was in progress.
15. Have white and colored crayons in abundance when you have a blackboard. Keep a good eraser, and see that no time is wasted in "trying to find" these useful articles when needed.
16. The best way to get good blackboard exercises is to teach the lesson during the week to some child, and use pencil just as you *need* it to make your subject clear to him.

XXVI. MAP-DRAWING.

OUTLINES OF PALESTINE.



I.—Five Lines of Boundary.

1. Take a slate or piece of paper, and at the top, about one third of the way across the page, make a point (.) to represent Sidon, and mark it S. Draw a line from S eastward for 12 miles, and place there the letter L. This represents a station on Mount Lebanon, 12 miles east of Sidon. From L continue the line 38 miles farther east (*i. e.* 50 from Sidon.) The east end of this line will rest just north of Damascus. In honor of Paul, who was converted at Damascus, mark this point P. THE FIRST LINE OF BOUNDARY will be S.L.P.; direction, east and west; distance, 50 miles. *Don't forget this.*

2. From L, on the S.L.P. line, draw a line due south 165 miles to a point indicating the south end of the Dead Sea. Mark this point D. THE SECOND LINE OF BOUNDARY will be L.D.; direction, north and south, distance, 165 miles.

3. From D draw a line west 70 miles, and mark the end of it E. From E continue the line 35 miles farther west, and there place the letter R for Rhinocalura or *el-Arish*, the boundary between Palestine and Egypt. THE THIRD LINE OF BOUNDARY will be D.E.R.; direction, east and west; distance, 105 miles.

4. From E draw a line 175 miles north-east, to Sidon. THE FOURTH LINE OF BOUNDARY will be E.S.; direction, north-east and south-west; distance, 175 miles.

5. From D draw a line north-east, 165 miles, to the south gate of Damascus. THE FIFTH LINE OF BOUNDARY will be D.P.; direction, north-east and south-west; distance 165 miles.

[Remember the name, direction, and distance of each line: 1. S.L.P., e. & w., 50 m. 2. L.D., n. & s., 165 m. 3. D.E.R., e. & w., 105 m. 4. E.S., n.e. & s.w., 175 m. 5. D.P., n.e. & s.w., 165 m.

II.—Five Lines of Division.

1. From L southward (on the L.D. line) measure five distances, as follows: From L south 20 miles. From L south 44 miles. From L south 58 miles. From L south 103 miles. From L south 120 miles. Look at these distances as you have marked them on the L.D. line: 20, 44, 58, 103, 120.

2. From each of these points draw lines westward:

1.) From 20 miles (south of L) point draw line west 21 miles. This is the first, or Dan and Tyre line.

2.) From the 44-mile point (south of L) draw the line west 28 miles. This is the second, or Chorazin line.

3.) From the 58-mile point draw line west 35 miles. This is the third, or Tabor, Nazareth, and Carmel line.

4.) From the 103-mile point draw line west 46 miles. This is the fourth, or Shiloh and Joppa line.

5.) From the 120th-mile point draw line west 50 miles. This is the fifth, or Dead Sea and Jerusalem line.

[Recall the several distances: 1. South (from L) 20, and west 21. 2. South 44, and west 28. 3. South 58, and west 35. 4. South 103, and west 46. 5. South 120, and west 50.]

III.—Five Water Lines.

1. The coast line of the Mediterranean very nearly follows our boundary line E.S. It touches the west end of all lines of division.

[Find a good map, (Nelson & Phillips's Card Map of the Holy Land, price 20 cents, is the best,) and trace the coast line as accurately as you can.]

2. The Dead Sea is west of the L.D. line of boundary, and between the fifth or Dead Sea and Jerusalem line of division and the line of boundary D.E.R. The Dead Sea is about nine or ten miles wide. Copy it from a good map.

3. The Sea of Galilee is east of the L.D. line of boundary, and between the 2d and 3d lines of division. It is 14 miles long and 7 wide.

4. The waters of Merom or Lake Haleb is about ten miles above the Sea of Galilee.

5. The river Jordan nearly follows our line of boundary L.D.

IV.—Exercises, Review, Etc.

1. Take a fresh page or clean slate, and draw the five lines of boundary, S.L.P., L.D., D.E.R., E.S., and D.P.

2. Now draw the five lines of division: Dan and Tyre; Chorazin; Tabor, Nazareth, and Carmel; Shiloh and Joppa; Dead Sea and Jerusalem.

3. Draw outlines of Merom, Sea of Galilee, Dead Sea, Jordan, and Mediterranean coast line.

4. On the map locate, by their corresponding figures, the following places:—

1. Sidon.	5. Sea of Galilee,	9. Chorazin,	13. Jerusalem,	17. Joppa,
2. Lebanon,	6. Merom,	10. Tabor,	14. Bethlehem,	18. Cesarea,
3. Damascus,	7. Rhinocalura,	11. Nazareth.	15. Hebron,	19. Carmel,
4. Dead Sea.	8. Dan,	12. Shiloh,	16. Beersheba,	20. Tyre.

XXVII. LESSON REVIEWS.

[For Teachers' Meetings, Normal Classes, Sunday-School Institutes, Etc.]

Note 1.—A man who wishes to master thoroughly an argument made by an author reads it over and over again. He gains tolerably satisfactory ideas about it. *The Review at the time did it.*

Note 2.—Days or weeks after he comes to it again, and finds that the subject has grown clearer to his mind during the intervening period; and this second *review* gives him still more definite views. His mind seems to have grown stronger; his ability to handle that particular theme has increased. He sees a wider range of subjects, and their connection with that one. *The review, after waiting for a time, did it.*

Note 3.—He meets a man who has read and pondered the same argument. They *review* it in a close conversation. The new conditions entering into this third review increase the man's mastery of the argument. *The review, under the inspiration of another mind, did it.*

Note 4.—He is required to state the argument in writing for the benefit of an absent friend. This taxes all his powers. He does his work, and after that is able to handle the subject freely and with ardor. *The review, in order to the clear restatement of it to another, did it.*

I. Here, then, are Four Reviews of a subject:

1. Attentive revision **at the time.**
2. Renewed examination **after a time.**
3. Revision **aided by** another mind.
4. Revision **to aid** another mind.

II. Here are Four Suggestions on Reviews:

1. The Sunday-school teacher should **accustom himself carefully and frequently to review every subject** which he wishes to understand, for his own spiritual profit, and for the advantage of his class.
2. The Sunday-school teacher should **encourage and urge his pupils to make a careful and frequent individual review** of every lesson.
3. The Sunday-school teacher should **insist upon weekly, semi-monthly, monthly, and quarterly lesson reviews in his class.**
4. The Sunday-school superintendent should require **weekly, monthly, quarterly, and annual reviews of the whole school.**

III. Here are Four Advantages of Reviews:

1. Frequent review gives more **definite views** of truth.
2. Frequent review gives **deeper insight** into truth.
3. Frequent review gives more **comprehensive** views of truth.
4. Frequent review gives **permanancy** to our knowledge of truth.

IV. There are Four Classifications of Reviews:

1. As to the **subjects**: 1.) The *Teacher;* 2.) The *Class;* 3.) The *School.*
2. As to the **time**: 1.) *Weekly;* 2.) *Monthly;* 3.) *Quarterly;* 4.) *Annual.*
3. As to the **kinds**: 1.) *Topical*, including "Titles," "Topics," "Golden Texts," and "Outlines;" 2.) *Detailed*, including study of all leading facts and lessons.
4. As to the **methods**: 1.) The "Lecture Review;" 2.) The "Written Review;" 3.) The "Catechetical Review;" 4.) The "Conversational Review;" 5.) The "Concert Review."*

V. The Best Review:

1. We review—to KNOW; to make sure of what we know; to know it better, and to make others know.
2. We review—to BE. 1.) The best review is that which makes the truth a force in character. 2.) The best *themes* for review are the "Mercies of God" in our own lives; *a.* The days of sin, when nothing but God's grace could reach us; *b.* The first deliverance of grace; *c.* The processes of grace; *d.* The processes of the divine providence under grace. 3.) The best review is the review **by a grateful heart of the mercies of God.** Consult **Deut. xxiv, 18; Psa. xxx, 4; Deut. viii, 2; Isa. xlvi, 9; Psa. cxliii, 5; Psa. cxi, 4; Rev. ii, 5; Rev. v, 9; Rev. vii, 13–17.**

[Sunday-school workers do not, perhaps, make too much of the *task*-element in reviews, but they certainly do not make enough of the **Spiritual ends of the true review.**

VI Ten Practical Hints about Reviews:

1. **Many short reviews** make a long review easy and agreeable.
2. **Individual exactness** in review will make general reviews exact.
3. **Thoroughness in a little** is worth more than superficiality in much.
4. **The exact language of Scripture** is better than our modifications of it.
5. **One's own plan of review,** well handled, is better than a better plan inefficiently carried out.
6. **All plans are helpful** to a man who has a plan of his own.
7. **Appeal to the eyes** in reviewing lessons. [Blackboard pictures, etc.]
8. **Avoid devices which divert,** by their ingenuity, from the truth to be taught. [Man's wit may hide God's wisdom.]
9. **Avoid all pretense.** Let the review be genuine.
10. **Know when to close** a review.

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* The reader is referred to "The Lesson Review in Sunday-School," a small 24-page tract, by Rev. John H. Vincent, covering the whole subject. Published by Hunt & Eaton, 805 Broadway, N. Y.; Cranston & Stowe, Cincinnati and Chicago. Price, 5 c.

XXVIII. HOME PREPARATION BY THE PUPILS.

1. The preparation of the Sabbath-school lesson by the pupil at home, during the week, is exceedingly important.

1. It increases his interest in the lesson at school.

2. It increases the teacher's opportunity to make a deep impression.

3. It increases the power of the school over the home and home life of the pupil.

4. It promotes more perfect co-operation between teacher and parents.

2. How shall this desirable end be promoted?

1. The teacher should *expect it.*

2. Should *feel and manifest* disappointment and sorrow when the pupil fails to prepare.

3. Should frequently and emphatically *insist* upon it.

4. Should make *inquiry* on the subject when casually meeting his pupil during the week.

5. Should *write* to parents about it.

6. Should *visit* parents in order to promote it.

7. Should *outline work* for the pupil to do at home during the week, not requiring too much.

8. Should manifest pleasure when his pupils show, by recitation, that they have made attempts to do work at home.

9. The *superintendent* should frequently plead with scholars to prepare at home.

10. The *pastor* should insist upon it from the pulpit.

11. The pastor, superintendent, parents, and teachers should cultivate *conscience* in their pupils on the subject.

12. They should endeavor to promote spiritual and biblical tastes in their pupils.

TO NORMAL TEACHERS AND STUDENTS.

Home is the first and most effective of all the schools which the child attends.

The best work of the Sabbath-school teacher is the work that supplements the true work of home; unless, indeed, it be better to teach to the child what home neglects. But even then the teacher should endeavor to reach back of his scholars to the homes they come from, the mothers and fathers who so mightily influence the young lives committed to their care and to ours.

Glorify HOME. Speak often of HOME. Visit the homes of your pupils. Seek to brighten and strengthen them; and invite your pupils to your home as well, that you may get a firmer hold upon them.

XXIX. TEACHING PRIMARY CLASSES.*

'O thou bright thing, fresh from the hands of God!
The motions of thy dancing limbs are swayed
By the unceasing music of thy being.
Nearer I seem to God while gazing on thee.
'Tis ages since he made his youngest star;
His hand were on thee as 'twere yesterday,
Thou later Revelation! Silver stream,
Breaking with laughter from the lake divine,
Whence all things flow! O, bright and singing babe,
What wilt thou be hereafter?"

ALEX. SMITH.

I. Lesson Mottoes concerning the Least of all:

[Ascertain the circumstances under which the following words were spoken, and examine the entire passages of which they are parts:]

He was much displeased. Mark x, 14.

A child left to himself. Prov. xxix, 15.

Teach us what we shall do unto the child. Judges xiii, 8.

What manner of child shall this be! Luke i, 66.

A right way . . . for our little ones. Ezra viii, 21.

From a child. 2 Tim. iii, 15.

The Lord called Samuel. 1 Sam. iii, 8.

Children taught of the Lord. Isa. liv, 13.

Jesus . . . took a child, and set him by him. Luke ix, 47.

In his arms. Mark x, 16.

The child grew, and waxed strong in spirit. Luke i, 80.

And a little child shall lead them. Isa. xi, 6.

As a little child. Mark x, 15.

II. **Important Facts** concerning the Least of all:

1. They are the **dearest** of all.
2. They are the **weakest** of all.
3. They are the **strongest** of all.
4. They are the **purest** of all.
5. They are the most **accessible** of all.
6. They are the most **susceptible** of all.
7. They are the most **promising** of all.

III. **Important Lessons** from the Least of all:

1. Concerning the Christian's **Relations. Rom. viii, 14-17.**
2. Concerning the Christian's **Need. Matt. vi, 8-13.**
3. Concerning the Christian's **Spirit. Matt. xviii, 1-4; Eph. v, 1.**
4. Concerning the Christian's **Power. 2 Cor. xii, 9; Luke ix, 48.**

IV. The **Best Teachers** for the Least of all:

1. The **Parents.**
2. The **Pastor.**
3. The **Primary Teacher.**

Conditions of Success in teaching the Least of all.

1. The **Place** comfortable and attractive.
2. The **Teacher** affectionate and skillful.
3. The **Assistants** enthusiastic and untiring.
4. The **Appliances** suitable and abundant.
5. The **Teaching** clear and practical.
6. The **Watch-care** impartial and continuous.
7. The **Inspiration** divine and all-pervading.

XXX. TEACHING SENIOR AND ADULT CLASSES.

1. Adults need Bible study. They need it "for doctrine, for reproof, for correction, for instruction in righteousness." One is never too old to study God's word.

2. Adults have certain advantages over children in Bible study:

1. They are more fond of theological themes.

2. They are more interested in closer and more exhaustive study.

3. They have deeper insight into ethical and doctrinal subjects.

4. They have larger experience in matters of religious need, longing, and life.

5. They are likely to co-operate more intelligently and cordially in the teaching work.

3. Adults need certain adaptations of the Sabbath-school work:

1. Some of them need *lecture-classes*, where the discussion may be thorough, but the questioning is made less prominent.

2. They need *rooms* larger, well seated, and separated from the school proper.

3. They need experienced and expert *teachers*.

4. They need to be brought into closer *Church* relations.

5. They need strong, wholesome, quickening, refining *literature*.

6. They should have *educational facilities*—such as are suggested by the "Lyceum Course" of study and that of the "Chautauqua Literary and Scientific Circle."

7. They should be urged to take the regular *periodicals* of the Church.

8. They should be set at work in *pastoral ways*—visiting and reading to the sick, giving to the poor, and helping in all benevolent work.

9. They should be trained in *normal studies*, that they may serve as teachers in the Sabbath-school.

10. They should be brought into the *personal experience* of the spiritual life.

The Altered Motto.

[Here is a sweet bit of a song for every Christian. Sunday-school teachers should commit it, and sing it, and pray it every day.]

O, the bitter shame and sorrow,
That a time could ever be
When I let the Saviour's pity
Plead in vain, and proudly answered,
"*All of self, and none of thee.*"

Yet he found me; I beheld him
Bleeding on the accursed tree;
Heard him pray, "Forgive them, Father!"
And my wistful heart said faintly,
"*Some of self, and some of thee.*"

Day by day his tender mercy,
Healing, helping, full, and free,
Sweet and strong, and, ah! so patient,
Brought me lower, while I whispered,
"*Less of self, and more of thee.*"

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, thy love at last hath conquered:
Grant me now my soul's desire—
"*None of self, and all of thee.*"

XXXI. TEACHING INSUBORDINATE AND CARELESS SCHOLARS.

1. The restless, wide-awake, active, intense, ingenious, irrepressible boy, full to the overflow of the very essence of fun, is *not* the "most troublesome of all" the pupils we teach in the Sunday-school.

2. The full grown, fully occupied, active, vigorous man, whose energies are given for six days to the pursuits of the world, is *not* by any means the most troublesome of all our students.

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1. The *boy* may be held with the greatest ease by an ingenious teacher. All he needs is to be *interested*, and very simple things will do that. Excite his curiosity, utilize his activity, and reward his attention, then the problem in his case is easily enough solved.

2. The *man* may also be attracted and held. His activities, his experiences in life, the ability he possesses to concentrate his attention—all these elements render him helpful to the teacher, and rarely "troublesome" at all. He may be captious, he may be disposed to go to the bottom of things, he may ask the teacher some very puzzling questions, but with all these he thinks.

1. The most troublesome of all the pupils we are required to manage in the Sunday-school **is the boy who is just beyond boyhood and yet can scarcely be regarded as a man;** whose exact counterpart is **the girl who is just beyond girlhood and yet can scarcely be regarded as a woman.**

2. Let us consider some of the **peculiarities** of this age. In them we shall find some excuse for the worst features of young people who are in it, and perhaps some aid in the direction and instruction to which as Sunday-school teachers we are called.

1. These young people are just leaving the age **of artlessness** and simplicity, which are characteristic of childhood; they have come into the **age of awkwardness and self-consciousness.**
2. Their attention and tastes are wholly diverted from the serious and earnest things of life, and they have no interest whatever in so-called religious matters. **This world is perfectly fascinating to them;** they see every thing through a rose-colored medium.
3. A false view of themselves and of the worth of the world gives them an **overweening sense of their own importance.**
4. The whole tone of a life like this will, of necessity, be **frivolous;** fun and frolic and fashion and folly make up the whole of life, except where a wise parental discipline prevents it.
5. The young people in this age are likely to regard **insubordination** as a particularly bright thing. They are fond of showing disregard of all authority.
6. At this age young people **lack self-government.** To rule one's self is a lesson which it takes years to learn. They have not yet learned it. The dictates of sound judgment and of good taste are little heeded. The will is swept this way and that by impulse and passion.

7. In many cases these young people are **unemployed** much of the time. Indolence aggravates every peculiar difficulty in their case which we have considered.
8. We must also remember that the majority of people **do not sufficiently appreciate** the peculiar embarrassments of such young people. They ridicule them unsparingly; if they have the authority they *scold* them.
9. It is sometimes the case that the class we are discussing, from associations of a most unfortunate kind, are tinctured with a sort of **skepticism,** which they are as incompetent to define as they are to defend.

3. What are the Sunday-school teacher's **duties** to this class of pupils? We answer:

1. **Remember what they are to be in the future**—the fathers and the mothers of the next generation.

2. Remember that the period through which they are passing is not likely to last long, and yet that it is full of the gravest possibilities. Therefore **teach for the future.** The truth earnestly taught to-day will certainly yield fruit in the future.

3. **Be very patient.** Never seem to be annoyed by the irregularities and mischievous devisings of such pupils. Endure! *Endure!* ENDURE! Be full of good humor. Never scold. Let them look upon you as a cheery, good-natured soul, whose life has a great deal of sunshine in it.

4. The next rule will be easy enough to observe if you can keep the last one. It is this: **Win the love of your pupils.** They have it in them to love any one who will come into their sphere with confidence and sympathy for them.

5. Teach with **great simplicity.** Teach them very much as you would teach an infant class, but don't let them know that you are trying to do that. Give them the clearest illustrations, the plainest applications, but do it in a tone and manner which shall really respect the age and social standing of such pupils.

6. **Kindle their ambition.** Appeal to their self-respect. Show them the worth of knowledge and the contemptibleness of ignorance. Call their attention to the successful people in their own neighborhood.

7. Teach the **law of God with all its severest penalties.** We make a great mistake in these days in not presenting to our youth the realities of judgment, the holiness of God, the righteous *wrath* of God, and the certainty of future *punishment.* All this should be done affectionately and with great tenderness, but *it should be done.*

8. **Put the right books into their hands.** A good book is often the means of saving a young man from perdition.

9. **Visit and understand and secure the co-operation of their parents or guardians.**

10. Get them **interested in a social organization** of some kind. A little society in the Church might be conducted in the interest of such youth, and would be of incalculable advantage.

11. One thing more remains to be said. The earlier you can **commit your young people to the personal service of Christ** the stronger your hold upon them, and the safer they will be while passing through the perilous period I have described.

XXXII. THE USE OF THE CATECHISM.

1. The Catechism is a summary of truth, arranged in the form of questions and answers, for purposes of instruction.

2. A Bible Catechism is such a summary of Bible truth—historical, geographical, doctrinal, etc.

3. A Church Catechism is a summary of theological and ecclesiastical truth, setting forth in condensed form the interpretation of the Bible by a particular branch of the Church.

4. The answers of a Church Catechism may be made up of separate Scripture texts, or compilations of texts, or statements in human language of the teachings of many texts.

5. Such catechisms of doctrine are profitable for definition in order to full discussion and careful indoctrination.

6. The use of the Catechism in the instruction of children is important.

   1. That they may have a solid foundation of doctrine in their early training.

   2. That they may receive early and enduring impressions.

   3. That they may have direction and assistance in studying the contents of the Bible.

7 The Catechism should be faithfully taught to all children.

   1. In the family.

   2. In special meetings, under the care of the pastor.

   3. In the Sabbath-school.

8. There are objections to the use of Catechisms.

   1. "They are hard to be understood." *Answer:* There are portions of the Catechism not easily understood, because, being statements of Bible truth, and dealing with infinite themes, human language cannot make perfectly simple what the word of God does not itself make simple. But this objection holds against the Bible as well as against the Catechism. Man may know as fact or principle what he cannot fully explain.

   2. "They contain errors." *Answer:* Some Catechisms may contain errors. The statement of the error enables the advocates of truth to assail the false and defend the true, and thus the catechetical definition helps the cause of truth. But the proportion of errors in the catechisms of the evangelical Churches is very slight, and, being human statements, they do not have weight of divine authority. The use of the Catechism on the whole is helpful, and tends to the knowledge of saving truths.

   3. "Catechisms prejudice children against religion." *Answer:* Certainly not, if wisely taught. One may teach any department of human

knowledge in a harsh and irrational way, so as to prejudice children against all learning.

4. "Catechisms are likely to bias children in favor of particular schools of theological thought." *Answer:* Children should be by every possible influence brought into sympathy with truth. The people of positive opinions are the people most likely to look carefully and intelligently at opposite opinions. Indifference is the foe to thought. Then every child is bound to be biased in this life—for sin and error and self-indulgence, if not against it. It is impossible to bring too much or too strong influence in favor of truth and righteousness to bear upon children and youth.

9. It would be well for pastors, parents, Sabbath-school superintendents and teachers to combine in an effort to secure the memorizing of the Church Catechism by all the children. Let the official and adult members of the Church set the example and secure this desirable result.

THE PALESTINE CLASS.

A SOCIETY OF EXPLORATION IN BIBLE LORE AND BIBLE LANDS.

OPENING ADDRESS.

WE are about to make a long journey—and yet not leave home. We shall fly on the wings of imagination. Being here, in America, we shall think ourselves there, in Europe, Asia and Africa.

We might in this easy and inexpensive way make a long transatlantic tour, spending years abroad. But we shall go to one region—the *Bible World*—a section of the Eastern Hemisphere, embracing a portion of Asia and a portion of Africa, where the great events of the Bible occurred.

This tour need not take us away from home nor interfere with our regular work and studies. We need experience no seasickness, no dangerous storms, no annoyances from unfaithful guides, foreign languages, or exorbitant hotel charges. A few minutes every week will suffice to give us a knowledge of the lands we visit and of the Bible history which gives these lands their sacredness and value.

If we should ever be permitted to make the real journey these studies will prove of inestimable benefit to us. If we are always to remain at home the Bible will still be more "real" to us; we shall the better understand its history; we shall not, as now, through our ignorance of sacred antiquities overlook the force and beauty of many biblical allusions.

Once give the wonderful transactions reported in the Bible an actual location among hills, valleys and cities which may still be found and visited, connecting and comparing them with the records of profane history, and we shall the more readily distinguish the miraculous from the mythical, and discover in the Bible-lands of to-day not only clear illustrations of many portions of the Bible, but strong and irresistible evidence in favor of its divinity.

We now propose to make an imaginary journey to the "Holy Land" and the lands about it, and in order to do it intelligently we shall organize a society or class—our "Palestine Exploration Society," or, to use an old name, "The Palestine Class," which may hold its meetings on some week-day evening or on Saturday afternoon. Every body interested in Bible study may attend it—adults and children. The pastor or other competent person may be its leader, president or teacher. A good chorister should be provided to lead the singing. Committees of examination may be appointed by the leader, and other officers may be selected from the highest grade at any time attained by the class.

The Palestine Class should be graded. For convenience and pleasure the recitations should usually be conducted by the "concert" or "simultaneous" method; but to insure personal thoroughness each pupil should be examined separately and placed, according to his advancement in the successive grades.

And these are the grades: PILGRIM to Palestine, RESIDENT in Palestine, EXPLORER of other Bible lands, DWELLER in Jerusalem, and TEMPLAR.

Certificates are given to all who pass each grade. Maps may be made by some expert pupil or local map-maker. Outline maps without a single name on them are the best. Expenses for maps, lesson-leaves, certificates, etc., may be met by occasional exhibitions, at which class drills, conversations, readings, songs, etc., will insure novelty, instruction and entertainment.

The leader should keep a "Record" book in which to enroll names of scholars in each grade; write out his programme for each meeting in advance, and register the results of his personal biblical researches.

Insist that every scholar should have his Bible with him at every meeting. The lessons should always be opened with brief Scripture readings. Difficult questions from the Bible may be asked, and the week after their announcement they may be answered by members of the class. Close every session of the class with prayer.

Short and graphic descriptions of sacred localities should often be given and reviewed. Pupils recording these in blank books will soon become familiar with them.

Give a specified time (two months or longer) to each grade. Members of lower grades may be examined at any time for promotion to those already reached by the class, but only at set times may the higher advance. For example: If the highest grade at any time is that of EXPLORER, members of any lower grade may at any time be examined in order to reach the degree of EXPLORER, but they may not go beyond until the appointed time for the advance arrives. In this way new scholars may enter the class when they please and overtake those who are advanced.

In the early years of the Palestine Class several simple chants and songs were used to enliven the exercises and help little people to master the difficult names of Bible localities. This was after the old and now abandoned plan of "singing geography" once much in use. If any such chants and songs are occasionally republished in the following lessons it is not with the intention of urging or even of commending their use.

The frequent distinct and rapid repetition of these biblical names is a most effective way of getting them well mastered. The "body of sound" produced by hearty simultaneous recitations is helpful in deepening the impression on the memory.

And now we are ready to begin our work. While English and German explorers are busy in exploring the old land of Palestine and other portions of the Bible world, we will unite in tracing their discoveries and in the study of the Holy Bible which makes these far-away lands so important and so sacred to us.

Scheme of Gradation.

I. PILGRIM.—The pupil who passes a personal examination in the lessons of the "First Section" on map locations will receive a certificate as a "Pilgrim to Palestine." He will then be expected to study the "Second Section," or Pilgrim Lessons on Bible History and Geography from the Creation to the times of Jacob and Esau.

II. RESIDENT.—Having been examined on "The Pilgrim Lessons" the pupil will receive a certificate as "Resident of Palestine," will be assigned to some town or mountain as his residence, and will be expected to study its history and topography and to make special report of the same to his class. He will study the "Third Section," or Lessons for Residents on Bible History and Geography from the birth of Joseph to the death of Moses.

III. EXPLORER.—On examination a certificate will be given to the "Explorer of Bible Lands," and he will, although now "Resident" in Palestine, be assigned to some mountain, river, city or country outside of Palestine, and will be required when called upon to make report to the class. The "Fourth Section" will now be studied, embracing lessons Historical and Geographical from Joshua to the death of David.

IV.—Having passed examination on the "Fourth Section" and received his certificate as DWELLER in Jerusalem he will take up the "Fifth Section"—from the coronation of Solomon to the end of the New Testament—and, passing a satisfactory examination, will receive his diploma as TEMPLAR—a grade of high degree.

Of one thing we must remind both teachers and pupils: there is no easy way of getting knowledge. There is one sure way: it is by giving attention—close, continued, vigorous attention. One must *will* to know and then go to work and *know*. Look, think, speak it out, repeat and repeat and repeat. Ingenious analyses, simultaneous recitations, spirited songs, diagrams—all these help, but they only help. To get at results one must WORK.

The best maps for use in the Palestine Class are, as we have said, home-made outline maps; but it would be well to have on hand ready for occasional use the map of "The Scripture World" (the one with concentric rings to indicate distances from Jerusalem preferred) and "The Holy Land," both on muslin, published by Phillips & Hunt, 805 Broadway, New York.

First Section.

The nations and countries that are round about Jerusalem. Ezek. 5. 5.
Unto thee, and unto thy seed, I will give all these countries. Gen. 26. 3.

Behold the measure of the promise filled:
See Salem built, the labor of a God.
Bright as a sun the sacred city shines;
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her. —*Cowper.*

Responsive Reading. Psalm 48. 1, 2, 12-14 (N. V.).

Leader.—Great is the Lord and highly to be praised,
Class.—In the city of our God, in his holy mountain.
Leader.—Beautiful in elevation, the joy of the whole earth,
Class.—Is Mount Zion on the sides of the north,
Leader.—The city of the Great King.
Class.—Walk about Zion and go round about her.
Leader.—Tell the towers thereof.
Class.—Mark ye well her bulwarks.
Leader.—Consider her palaces;
Class.—That ye may tell it to the generation following.
Leader.—For this God is our God for ever and ever.
Class.—He will be our guide even unto death.

ALFORD'S HYMN OF CANAAN. C. M.

Forth to the land of promise bound,
  Our desert path we tread ;
God's fiery pillar for our guide,
  His Captain at our head.

E'en now we faintly trace the hills,
  And catch their distant blue ;
And the bright city's gleaming spires
  Rise dimly on our view.

Soon, when the desert shall be crossed,
  The flood of death passed o'er,
Our pilgrim hosts shall safely land
  On Canaan's peaceful shore.

There love shall have its perfect work
  And prayer be lost in praise ;
And all the servants of our God
  Their endless anthems raise.

12 New York. 11 London. 10 Paris. 6 Rome. 5 Athens. 3 Jerusalem. 2 Cairo.

LESSON I.—The Journey to Jerusalem.

[Let the following statement be read three times by the teacher, the class giving close attention. At the end of the third reading test their knowledge by the questions below.]

Statement No. 1. From New York to Jerusalem the distance is about 6,000 miles. One may go by way of the Atlantic Ocean, the Straits of Gibraltar and the Mediterranean Sea to Joppa (now called Jaffa), which is the port of Jerusalem and about 35 miles from the Holy City. Or one may land in Liverpool,

Havre or Bremen, cross the continent of Europe and sail for Joppa *via* Marseilles in France, Naples in Italy, or Constantinople in Turkey.* The distance from Gibraltar to Joppa is about 2,500 miles—the entire length of the Mediterranean Sea. Having gone eastward from the Straits of Gibraltar about 1,100 miles (Joppa still nearly 1,400 miles away) we have Rome about 200 miles to the north of us, and her ancient rival, Carthage, about 200 miles to the south. Moving 600 miles further east (1,700 from Gibraltar) Joppa is about 800 miles beyond us, we pass between Athens in Greece on the north and Cyrene of Libya on the south. Going on 500 miles further (2,200 from Gibraltar) and 300 from Joppa, we have Asia Minor on the north and Egypt on the south. Landing at Joppa we may ride on horseback or in a carriage south-eastwardly across the plains of Sharon, and then ascending the mountains of Judea reach the city of Jerusalem in the land of Palestine.

Test Questions.

How far is it from New York to Jerusalem?
What route by water may one take from New York?
At what port in Palestine would he land?
What is the ancient and what the modern name of this port?
How far is it from Jerusalem?
By what routes may one reach Palestine, crossing the continent of Europe?
How far is it from Gibraltar to Joppa?
Eastward from Gibraltar 1,100 miles how far have you still to go in order to reach Joppa?
At this point of your voyage, between what two cities are you?
Give the direction and distance of each.
Eastward 600 miles further how far are you from Gibraltar?
And how far now from Joppa?
Between what two cities are you now?
Eastward 500 miles further, give your distance from Gibraltar.
Give your distance from Joppa.
What country to the north of you?
What country to the south?
Landing at Joppa, how may you be conveyed to Jerusalem?
In what direction? Over what plain?
Over what mountains? How far from Joppa to Jerusalem?

LESSON II.—In Jerusalem.

[For the current quarter use the "Responsive Reading" and Alford's "Hymn of Canaan."]

Statement No. 2, We speak of those lands, cities, mountains, etc., where Christ and other holy persons lived as "sacred places," and we have an account of them in the Bible. For this reason we call the countries spoken of in the Bible "the Bible Lands." They lie in Europe, Asia and Africa, principally in Asia. Sacred geography is a description of the sacred places on the earth. The most sacred of all Bible lands is Palestine. The most sacred of all Bible cities is Jerusalem, in Palestine. It has been called "Jebus," "Jireh," "Salem," "City of David," "City of Judah," "Zion," "Holy City." It stands on several hills, which

* These routes should be indicated distinctly and repeated on a map of Europe, or better still, of the Eastern Hemisphere.

together form a high ridge or tongue of land. It is about 2,500 feet above the level of the Mediterranean Sea, 32 miles away, and nearly 3,800 feet above the level of the Dead Sea, about 16 miles away. Its principal hills are Moriah, Zion, Ophel, Acra and Bezetha.

Test Questions.

How do we speak of those lands, cities, mountains, etc., where Christ and other holy persons lived?
In what book do we have an account of them?
How do we speak of those countries mentioned in the Bible?
Where do these lands lie?
What is sacred geography?
Which is the most sacred of all Bible lands?
Which is the most sacred of all Bible cities?
Give several of its names.
On what does it stand?
How high above the level of the Mediterranean Sea?
And how far from it in a straight line?
How high above the level of the Dead Sea?
And how far from it in a straight line?
Name the principal hills of Jerusalem,

Air—"America."
The hills that form thy throne
Queenly Jerusalem
Recorded be!
The famed *Moriah's* height,
Old *Zion* place of might,
Ophel and *Acra* write,
And *Bezetha*.

LESSON III.—An Outlook from Jerusalem.

Statement No. 3. Standing in Jerusalem, facing, in a general way, the north-west, you look toward the city of Rome in Italy, about 1,450 miles away. Imagine a line reaching from Rome to Jerusalem, and entering 800 miles further into Arabia to the south-east. You have a line 2,250 miles long. Now standing in Jerusalem imagine a north-east and south-west line crossing this north-west and south-east line at Jerusalem and extending in each direction about 600 miles. The line would be 1,200 miles long. On the outline map, page 13, draw a pencil line from R to K and another from L to M. You have a cross, the stem of which covers 2,250 miles and the arms 1,200 miles, Jerusalem being at the center. You now have four lines and the four angles which they describe. By these lines and angles you can locate all the principal countries, waters, mountains and cities of the Bible world. Although Spain is mentioned in the Bible the Bible lands proper embrace the region between the island of Malta (Melita) on the west and Parthia, between the Caspian Sea and Persian Gulf, on the east, and between the Black Sea on the north and Ethiopia on the south, a distance from north to south of about 1,400 miles, and from east to west of about 2,400 miles—the distance in America from Boston to Ogden in Utah, and from Lake Superior to New Orleans.

Test Questions.

What is the general direction from Jerusalem to Rome?
What is the distance?
What imaginary line do we draw from Rome
What is its length?
What cross-line do we next draw?
What is its length?
Omitting Spain, what is the western limit of the Bible world?
The eastern limit?
What northern and what southern limit do we fix?
How far from Malta to Parthia?
How far from the Black Sea to Ethiopia?
By what American points east and west, north and south, do we illustrate the general size of the Bible world?

LESSON IV.—A Study of Lines.

Statement No. 4. The *stem-line*, 2,250 miles long, passes in a north-westerly direction through Arabia, Palestine, the Mediterranean Sea, the south end of the Ægean Sea, Greece (leaving Athens a little to the right, 580 miles from Jerusalem), the Ionian Sea, and Italy as far as Rome. The *arm-line*, 1,200 miles long, passes in a north-easterly direction through Egypt, crossing the River Nile, the Suez gulf of the Red Sea (not far from Mt. Sinai), Arabia Petrea, and Palestine, Syria (very near the city of Damascus), crossing the River Euphrates, the land of Mesopotamia, the River Tigris, and reaching into Armenia near Mt. Ararat, and between the Black and Caspian Seas.

Test Questions.

How long is the *stem-line* of the imaginary cross on the Bible world map?
What is its general direction?
Beginning at the south-east, name the countries and seas through which it passes.
What ancient city does it leave a little to the right?
How far is this city from Jerusalem?
How long is the *arm-line* of the cross?
What is its general direction?
Beginning at the south-west, name the countries, mountains, water and cities, on or near its course.

LESSON V.—A Study of the East Angle.

Statement No. 5. Looking eastwardly from Jerusalem one finds two large bodies of water—the Persian Gulf and the Caspian Sea; two rivers—the Euphrates and the Tigris. The eastern group of Bible lands: Armenia, Media, Parthia, Persia, Elam, Chaldea, or Babylonia, Mesopotamia, and Arabian deserta; and the two great cities, Babylon, 560, and Nineveh, 570 miles from Jerusalem.

Test Questions.

Looking eastward from Jerusalem, what two large bodies of water do you find?
What two famous rivers?
What eight Bible lands?
What two great cities?
How far from Jerusalem are these two cities?

LESSON VI.—A Study of the South and West Angles.

Statement No. 6. Looking in a southerly direction from Jerusalem one finds the Red Sea, with its two arms or gulfs—Suez and Akabah; two divisions of Arabia—Petrea and Felix; two Bible lands—South Egypt and Ethiopia; two noted mountains—Hor and Sinai; and two cities—Petra and Thebes. Looking westward are two African countries named in the Bible—Lower Egypt and Libya; part of two European countries—Greece and Italy, the Great or Mediterranean Sea, with the islands of Crete, Melita and Sicily.

Test Questions.

Looking southwardly from Jerusalem, what large sea greets us?
What are its two northern arms or gulfs?
What two divisions of Arabia belong to the south angle?
What two African countries come into view?

What two mountains?
What two cities?
Looking westward, what two African countries are before us?
And parts of what two European countries?
What sea?
What three islands?

LESSON VII.—A Study of the North Angle.

Statement No. 7. Four seas come into view in the north angle: a portion of the Mediterranean, the most of the Ægean and the whole of the Adriatic and the Black. Here, too, are parts of Italy, Greece, Syria, and Palestine, Mesopotamia and Armenia, and the whole of Asia Minor and Macedonia, together with the island of Cyprus and the many islands of the Ægean Sea.

Test Questions.

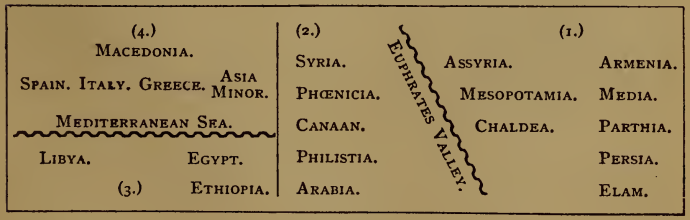
How many seas come into view in the north angle?
Name them.
What European countries belong in part to this northern angle?
What European country north of Greece is here included?
What Asiatic country in full?
What Asiatic countries in part?
What islands belong to this angle?

LESSON VIII.—All the Bible Lands.

Statement No. 8. The principal countries named in the Bible are easily distributed into four districts: 1. Those *north* and *east* of the Euphrates valley; 2. Those *between* the Euphrates valley and the Mediterranean; 3. Those *south* of the Mediterranean; 4. Those *north* of the Mediterranean.

The list of Bible lands should be committed to memory in the following order. A sample chant on page 78 is not recommended, but will supply variety and amusement for a class of children and will help to fix these difficult names in their memory:

Armenia, Media, Parthia, Persia, Elam, Chaldea, Mesopotamia.
Assyria, Arabia, Philistia, Canaan, Phenicia, Syria, Ethiopia.
Egypt, Libya, Macedonia, Spain, Italy, Greece, and Asia Minor.



Test Questions.

Into how many districts may we distribute the countries of the Bible?
Name them.
Give the countries of the first district.
Of the second, of the third, of the fourth.
Recite the full list of the twenty-one Bible countries.

LESSON IX.—Seas, Gulfs and Rivers.

Statement No. 9. Standing in Jerusalem, at the center of the great *map-cross* (see Lesson III.), and looking toward the west we see the Mediterranean Sea, or, as it is called in the Bible, "The Great Sea." It is 2,500 miles long. It fills the great western angle described by the cross. It is a great highway between Europe and Africa. Looking from Jerusalem toward the north angle we find three seas: the Adriatic and the Ægean to the north-west and the Black Sea due north, while very near us is the Sea of Galilee. Looking to the east angle we have very near Jerusalem the Dead Sea, and in the north-east the Caspian Sea, and in the east the Persian Gulf. Looking southward we find the Red Sea and its two gulfs—Suez and Akabah—in the south angle. Looking again we find in the west angle the River Nile, and in the east angle the rivers Jordan, Tigris and Euphrates. These, then, are the principal waters of the Bible world: Mediterranean, Adriatic, Ægean, Black and Caspian Seas, Persian Gulf, Dead Sea, Galilee, Red Sea, with its Gulfs of Suez and Akabah, and the rivers Nile, Jordan, Tigris and Euphrates.

Test Questions.

What large sea in the western part of the Bible world?
What two seas like side streets run out toward the north from the Mediterranean?
What sea to the north in the north angle?
What sea eastward and not far from Jerusalem?
What large sea to the north-east? What large gulf to the east?
What sea in the south angle?
What two gulfs belong to this sea?
Name in order the principal waters of the Bible world.

LESSON X.—Mountains.

Statement No. 10. There are several noble mountains or ranges of mountains in the Bible lands. On the north of Palestine, from 100 to 120 miles from Jerusalem, Lebanon and Hermon; to the north-east Ararat; to the east Nebo; to the south Hor and Horeb, or Sinai. Ararat is from Jerusalem about 800 miles, Sinai about 200. In Canaan besides the mountains of Jerusalem we should always remember Ebal, Gerizim, Gilboa, Tabor and Carmel.

Test Questions.

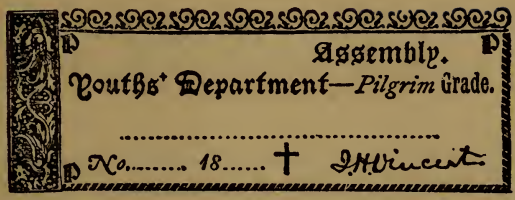
What mountains on the north of Palestine?
How far from Jerusalem?
What mountain associated by tradition with Noah's Ark north-east from Jerusalem?
How far from Jerusalem?
What mountain east of Jerusalem associated with the death of Moses?
What mountains to the south? How far from Jerusalem to Sinai?
Name the mountains of Canaan which we should always remember.

LESSON XI.—Palestine.

Statement No. 11. The principal land in the Bible world is "Palestine," also called the "Holy Land," "Canaan," the "Promised Land," the "Land of Israel," and the "Land of Judah." It is situated on the east coast of the Mediterranean Sea, and is about 160 miles in length; at the north about 30 miles wide, at the south about 90. Palestine is bounded on the north by Syria; on the east by Syria and Arabian Deserta; on the south by Arabia Petrea; on the west by Philistia, the Mediterranean Sea and Phenicia.

Test Questions.

What is the principal land of the Bible world?
Give six of the names by which it has been known.
On what sea is Palestine situated?
What is the size of Palestine?
How is it bounded?



LESSON XII.—Towns of Palestine.

Statement No. 12. There are many towns and cities in Palestine of which we shall learn later on. We now fix in mind ten of them. To the *eastward:* Bethany, 2 miles, and Jericho, 17. To the *southward:* Bethlehem, 6 miles, Hebron, 18, and Beersheba, 40. To the *westward:* Joppa, 35. To the *northward:* Bethel, 10 miles, Shechem, 34, Nazareth, 65, and Dan, 105.

Test Questions.

Name the towns to the eastward of Jerusalem.
To the southward. To the westward. To the northward.
Name these ten towns in order and give the direction and distance of each from Jerusalem.

Examination.

QUESTIONS.—Distance from New York to Jerusalem? Possible routes? Distance from Gibraltar to Joppa? On sea between Rome and Carthage—how far to Joppa? On sea between Greece and Libya—how far to Joppa? How far from Joppa to Jerusalem? What is sacred geography? Which is the most sacred of all lands? The most sacred of all cities? Give other names of this most sacred city. How high is it above the Mediterranean Sea? Above the Dead Sea? Name its principal hills. Describe the imaginary cross indicated in STATEMENT No. 3—its length of stem and arms? What space do the Bible lands proper embrace? What points and distances in America approximately correspond to this region? Standing in Jerusalem and looking north-east, north and north-west, what lands and waters will you see? Looking east and south-east? Looking south and south-west? Looking west? How far is Babylon from Jerusalem? How far? Direction and distance of Nineveh? What Bible lands in Europe? In Asia? In Africa? Name in order given in STATEMENT No. 8 all the Bible lands. Name the principal seas of the Bible world. The principal gulfs. The principal rivers. Name ten principal mountains. How far from Jerusalem to Ararat? To Sinai? Name the five mountains of Jerusalem. Five other mountains in Palestine. Give the six names by which Palestine is known. What is the size of the land? What are its boundaries? Name ten of the principal towns in Palestine.

MAP TEST.—Take an outline map (without names) and point promptly to the following: Armenia, Greece, Mt. Sinai, Jerusalem, Persia, Italy, Adriatic Sea, Persian Gulf, Mt. Ararat, Canaan, Arabia, Egypt, Bethlehem, Media, Libya, Macedonia, Phenicia, Athens, Parthia, Black Sea, Joppa, Caspian Sea, Chaldea.

[Person passing a satisfactory oral examination on the above is entitled to a ticket of the PILGRIM GRADE—a small ticket brought from Jerusalem in 1887 for members of the Palestine Class.]

THE BIBLE LANDS.*

Ar - me - nia, Me - dia, Par - thia, Per - sia, E - lam, Chal - dea,

Mes-o - po - ta - mia, As - sy - ria, A - ra - bi - a, Phil - lis - tia,

Ca - naan, Phe - nic - ia, Sy - ri - a, E - thi - o - pi - a,

E - gypt, Lib - ya, Ma - ce - do - ni - a, Spain,

It - a - ly, Greece and A - sia Mi - nor.

* See maps on pages 232 and 235.

The Palestine Class.

A SOCIETY OF EXPLORATION IN BIBLE LORE AND BIBLE LANDS.

SECOND SECTION.—Pilgrim Lessons.

Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob. Isaiah 2. 3.
Let us go up at once, and possess it. Numbers 13. 30.

Sweet land of vine-clad mountains,
Golden plains, and gushing fountains,
Where streams of milk and honey flow gently through.

Responsive Reading.

Leader.—Whereupon are the foundations of the earth fastened?

Class.—Or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?

Leader.—In the beginning God created the heaven and the earth.

Class.—He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

Leader.—Now after the death of Moses the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses's minister, saying,

Class.—Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them.

Come, O my soul, in sacred lays,
Attempt thy great Creator's praise:
But O what tongue can speak his fame?
What mortal verse can reach the theme?

Enthroned amid the radiant spheres,
He glory like a garment wears;
To form a robe of light divine,
Ten thousand suns around him shine.

JOHN.
JESUS.
PAUL.
I-ARMENIA.
II-MEDIA.
III-PARTHIA.
IV-PERSIA.
V-ELAM.
VI-CHALDEA.
VII-ASSYRIA.
VIII-MESOPOTAMIA.
IX-SYRIA.
X-PHILISTIA.
XI-CANAAN.
XII-PHŒNICIA.
XIII-ARABIA DESERTA.
XIV-ARABIA FELIX.
XV-ARABIA PETREA.
XVI-EGYPT.
XVII-ETHIOPIA.
XVIII-LYBIA.
XIX-ITALY.
XX-MACEDONIA.
XXI-GREECE.
XXII-ASIA MINOR.
ADAM.
NOAH.
SHEM.
HAM.
JAPHETH.
ABRAM.
JACOB.
JOSEPH.
MOSES.
CALEB.
JOSHUA.
SAMSON.
SAMUEL.
SAUL.
DAVID.
SOLOMON.
ELIJAH.
ELISHA.
ZEDEKIAH.
NEBUCHAD-NEZZAR.
CYRUS.
DANIEL.
OUTLINE MAP
OF THE
BIBLE LANDS
FOR THE
PALESTINE CLASS
English Miles.
SICILY
A-Mediterranean Sea.
B-Adriatic Sea.
C-Ægean Sea.
D-Dead Sea.
E-Black Sea.
F-Caspian Sea.
G-Persian Gulf.
H-Red Sea.

In all our Maker's grand designs,
Omnipotence, with wisdom, shines;
His works, through all this wondrous frame,
Declare the glory of his name.

Raised on devotion's lofty wing,
Do thou, my soul, his glories sing;
And let his praise employ thy tongue,
Till listening worlds shall join the song.—*Thomas Blacklock.*

LESSON I.—Early Bible History.

Statement No. 1. The Bible contains the history of our world in the earliest ages. It gives an account of the chosen family selected to bring into his incarnate life the Christ—"Son of God" and "Son of man." It records the lives of great and holy men selected or raised up to carry on the divine purposes in human history—priests, kings, prophets, apostles. It reports the birth, life, deeds, teachings, death, resurrection and ascension of Jesus Christ, and the labors and successes of the early Church which he came to establish. The Bible presents to us incidentally the facts of sacred geography; telling us about the lands, the waters, the mountains, the valleys, the towns and cities made holy by the divine history which was wrought out in connection with them.

The earliest lessons in geography we find in Genesis, the first book of the Holy Bible. The earliest division of the earth's surface we find in Genesis 1. 10: "And God called the dry land *earth*, and the gathering together of the waters called he *seas*." The earliest countries mentioned in Genesis are *Eden*, Genesis 2. 8; *Havilah*, Genesis 2. 11; *Nod*, Genesis 4. 16; *Ethiopia*, Genesis 2. 13; *Assyria*, Genesis 2. 14. Eden was located near Ararat, or further south, near the Persian Gulf. The old and earthly Eden we may never find. The heavenly Eden we may seek to enter and enjoy. Havilah and Nod are unknown. Assyria lay beyond the Tigris or Hiddekel River, with Nineveh as its capital; and Ethiopia probably lay on both sides the Red Sea in Arabia and Egypt. The earliest river mentioned in Genesis is the "River of Eden," with its four branches or heads, Pison, Gihon, Hiddekel and Euphrates.

The earliest mountain mentioned in Genesis is Mount Ararat, Genesis 8. 4. The earliest city mentioned in Genesis is Nod, about which we know nothing.

Test Questions.

What history does the Bible contain?
Of what family does it give an account?
For what purpose was this family chosen?
What lives does it record?
What events connected with Jesus Christ does it report?
What facts of sacred geography does the Bible present to us?

Where do we find the earliest lessons in geography?
What is the earliest division of the earth's surface given to us in Genesis?
What are the earliest countries mentioned in Genesis?
Can any one give the actual location of the earthly Eden?
What is the earliest river mentioned in Genesis?
What heads or branches did it have?
What is the earliest mountain mentioned in Genesis?
What is the earliest city mentioned in Genesis?

LESSON II.—From Adam to Noah.

Statement No. 2. From Adam to Noah the principal home of the race was in the great valley Euphrates, or its neighborhood. This region embraces Armenia, Assyria, Media, Mesopotamia, Chaldea and Persia. It is of great beauty and fertility, watered by the Tigris, the Hiddekel, and by the Euphrates. North of this region are the Black and Caspian Seas, while on the south is the Persian Gulf. In Armenia are the mountains of Ararat. From Noah's covenant after the flood until the dispersion at Babel, about one hundred years, the race seems to center in the plains of Shinar, also called Chaldea and Babylonia. After the dispersion the descendants of Noah were scattered to various parts of the Eastern Hemisphere, in Europe, Asia and Africa.

Beyond the sea, far, far away,
Near Ararat's proud height,
Long years ago fair *Eden* lay,
A land of joy and light.

The land of *Nod*, with *Enoch*, stood
Near great *Assyria*,
And *Pison* rolled its precious flood
By golden *Havilah*.

Old *Ethiopia*, too, was here,
Where *Gihon's* waves were seen,
And *Hiddekel* or Tigris flowed
Beyond *Euphrates* stream.

O'er all these lands the deluge swept;
Their places no more known,
The *names* alone to us are left,
In God's great book set down.

When Time, that vast, o'erwhelming sea,
Shall all of earth remove,
Thus may *our* names recorded be
In God's great book above.

Test Questions.

In what great valley was probably the earliest home of the race?
What countries does this region include?
What is its general character?
By what rivers is it watered?
What seas to the north of it?
What gulf to the south?
What mountains are in Armenia?
How long, probably, after Noah's covenant until the dispersion at Babel?
During that century where did the race seem to center?
After the dispersion where were the descendants of Noah scattered?

LESSON III.—The Land of Abram.

Statement No. 3. To Abram the Lord gave the land of Canaan, which was originally settled by the eleven sons of Canaan, who was the son of Ham. The eleven tribes of Canaan are the Sidonians, Hittites, Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites and Hamathites. Genesis 10. 20.*

When Abraham came from his home in Padan-aram, or Mesopotamia, he

* By the frequent and rapid repetition of these names scholars will soon recite them in concert so well as to make it a pleasant, and sometimes an amusing exercise.

crossed the desert of Arabia to reach his new possession. He made a brief visit to Egypt, and on returning settled at Hebron. He had interests at Gerar and Beersheba. Here his sons and grandsons were born. On Mount Moriah, where Jerusalem was afterward built, he took Isaac as an offering to the Lord. At Hebron he lived when Sodom and Gomorrah were destroyed. Isaac's wife Rebekah was brought from Mesopotamia, or Padan-aram, where Abram spent his early life, and to the same region did Jacob go when he fled from Esau. Jacob returned afterward to Canaan by the way of Gilead. Near Bethel his beloved wife Rachel died. Jacob afterward settled in Hebron. He afterward followed Joseph into Egypt, where he died.

Test Questions.

What land did the Lord give Abram?

By what tribes was it settled?

Who was the father of Canaan?

Name the eleven tribes of Canaan?

In going to Canaan, what desert did Abram cross?

What mountain S.-W. of Canaan did Abram visit?

To what town in Canaan did he return?

At what other places did he have interests?

Where did he take his son as an offering to the Lord?

Where did he live when Sodom and Gomorrah were destroyed?

From what place did the wife of Abram's son Isaac come?

To what place did Jacob go when he fled from Esau?

By what route did Jacob return to Canaan?

Where did his wife Rachel die?

Where did Jacob settle?

LESSON IV.—Review from the Creation to Noah.

Statement No. 4. Four important events are recorded in the first eight chapters of Genesis: *First*, the creation; *second*, the sin of Adam and his banishment from Eden; *third*, the murder of Abel by his brother Cain; *fourth*, the deluge.

Among the principal persons belonging to this early period of Bible history are: The first *man*, Adam; the first *mother*, Eve; the first *murderer*, Cain; the first *martyr*, Abel; the first of the *Messiah line* before the flood, Seth; the *nine* of the Messiah line before the flood, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech and Noah.* Among these, the man who walked with God, Enoch; the oldest man, Methuselah; the son of the oldest man and father of Noah, Lamech; the preacher of righteousness and builder of the ark, Noah. He "was a just man and perfect in his generation, and Noah walked with God."

Test Questions.

What four important events are recorded in the first eight chapters of Genesis?
Who was the first man, the first mother, the first murderer, the first martyr?
Who was the first of the Messiah line before the flood?
Name the nine of the Messiah line before the flood.
Who was Enoch?
Who was the oldest man?
Who was the son of the oldest man and father of Noah?
Who was Noah?
What was his great work?
What do the Scriptures say of his character?

LESSON V.—The Flood and the Ark.

Statement No. 5. According to common computation, the "deluge" occurred about sixteen hundred and fifty-six (1656) years after the creation of Adam, and about twenty-three hundred and forty-eight (2348) years before Christ. God saved Noah and his family from the flood by means of an ark, which was built of gopher wood, pitched throughout with pitch. It had three stories, several rooms and an outside door. The ark was about 550 feet in length, 91 in breadth and 54 in height. In the ark were Noah and his wife, Shem, Ham and Japheth and their wives, eight persons in all; also beasts, clean and unclean, and fowls of the air. The flood lasted for one year. Noah left the ark on the mountains of Ararat.

Test Questions.

When, according to common computation, did the flood occur
Whom did God save from the flood?
By what means did he save them?
Describe the ark.
What was its length, breadth and height?
What did the ark contain?
How long did this flood last?
Where did Noah leave the ark?

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* A mnemonic aid:

Sin Seth Early Enos Caused Cainan Misery. Mahalaleel Jesus Jared Early Enoch Met Methuselah Legal Lamech Necessities. Noah.

LESSON VI.—Review from Noah to Jacob.

Statement No. 6. The various countries of the world have been peopled by nations descended from Shem, Ham and Japheth. From Shem came the Jews and other races of middle and southern Asia. From Ham came the ancient Canaanites, and from Japheth the inhabitants of Europe and northern Asia. Nimrod, an illustrious name in early Old Testament history, was a mighty hunter, or warrior, the son of Cush and grandson of Ham. He is called the builder of Babel. Babel was built in the land of Shinar. Nimrod also built other cities—Erech, Accad and Calneh. To punish the people for building the tower of Babel, God confounded their language and scattered them abroad upon the face of all the earth. The first of the Messiah line after the flood was Shem. The ten of the Messiah line after the flood were Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram.*

Abram was the father of the faithful, and called afterward Abraham. His wife was Sarah; his two sons, Ishmael and Isaac. The wife of Isaac, Rebekah; the sons of Isaac, Esau and Jacob. It was Jacob who prevailed in prayer, and whose name was changed to Israel. The wives of Jacob were Leah and Rachel.

Test Questions.

By whom have the various countries of the earth been peopled?
What nations came from Shem, from Ham, from Japheth?
Who was Nimrod?
What great city did he build? What other cities?
How did God punish the people for building the city and tower of Babel?
Who was the first of the Messiah line after the flood?
Name the ten of the Messiah line after the flood?
Who was Abram?
What was he afterward called?
What was the name of his wife and of his two sons?
Who was the wife of Isaac?
Name the sons of Isaac?
Who were the wives of Jacob?

LESSON VII.—Abram.

Statement No. 7. Abram was the son of Terah, a descendant of Shem. He was born in Ur of the Chaldees, about 1,996 years before Christ. Ur of the Chaldees was possibly in upper Mesopotamia, not far from the Euphrates River. Two brothers of Abram are named Haran (the father of Lot) and Nahor. God commanded Abram to go into the land of Canaan. There are five principal movements or journeys of Abram reported: 1. From Ur to Haran—about 20 miles; 2. From Haran, through Canaan into Egypt—about 800 miles; 3. From Egypt to the place of the altar between Bethel and Ai—about 250 miles; 4. From the altar

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* Sin Shem And Arphaxad Superstition Salah Enervate Eber Pagan Peleg Races. Reu Select Serug Nation Nahor Then Terah Announced. Abram.

to Hebron—about 30 miles; 5. From Hebron to Gerar and Beersheba—about 20 miles.

Abram's first journey was from Ur to Haran, in Mesopotamia. Terah, his father, Lot, his nephew, and Sarah, his wife, accompanied him. He was about fifty-nine years old when he left Ur. He remained in Haran about sixteen years. While there Terah, his father, died, aged two hundred and five years.

Abram's second journey was from Haran, through Canaan, into Egypt. His first principal stopping-place in Canaan was Sichem, or Shechem, a city between Mount Ebal and Mount Gerizim, about 34 miles from Jerusalem. His next stopping-place was on a mountain between Bethel and Ai, about 10 miles from Jerusalem. Thence he journeyed, going on toward the south, and passed into Egypt because of a famine in Canaan.

Test Questions.

Who was Abram?
Where was he born? When?
Where was Ur? Near what river?
Name two of his brothers and one of his nephews.
What command did God give Abram?
Into how many movements or journeys may we divide his life?
Name each and the distance he traveled.
What was Abram's first journey?
Who accompanied him?
How old was Abram when he left Ur?
How long did he remain in Haran?
What solemn event occurred at Haran while Abram remained there?
What was Abram's second journey?
What was his first principal stopping-place in Canaan?
How far from Jerusalem?
His next stopping-place?
Distance from Jerusalem?
Where did he then go?
Why so far?

LESSON VIII.—Abram.

Statement No. 8. Abram's third journey was from Egypt to the place of the altar between Ai and Bethel. It was at this place that Abram and Lot separated because of the strife between their herdsmen. Lot chose all the plain of Jordan, and pitched his tent toward Sodom. In the plain of Jordan is the Dead Sea, about forty miles long and from eight to ten miles wide. The plain of Jordan may be seen from the hills near Bethel, and also from Jerusalem. Abram's fourth journey was from the place of the altar to the plain of Mamre, which is in Hebron. It was here that fourvery important events occurred in the life of Abram: 1.) He delivered Lot from the kings of the East, Genesis 14; 2.) His son Ishmael was born, Genesis 16; 3.) Three angels visited him on their way to Sodom, Genesis 18; 4.) Sodom and Gomorrah were destroyed, Genesis 19. The kings of the East had taken Lot beyond Dan to Hobah, which is on the left of Damascus. From Hebron to Dan is about 125 miles, and Hobah was still further. Abram must have been eighty-four years of age when he thus pursued the kings. On his

return he met Melchizedek at Shaveh, or the King's Dale, near Jerusalem. He was about eighty-six years old when Ishmael was born, and about ninety-nine at the destruction of Sodom. It was about this time that his name was changed from Abram to Abraham.

Mention now in cheerful song
Lands that to the East belong;
Old *Armenia* first recite,
Parthia and *Assyria* write.
Media next, and *Persia* show;
Through the land of *Shinar* go;
Syria and *Arabia* bring,
Canaan, *Ethiopia* sing!
Egypt, land of Israel's woes,
Where the Nile in beauty flows;
We thy stately ruins see,
Then to *Lybia* swiftly flee;
Gentile Islands far away,
Where the shores of *Europe* lay;
Sephar mount and *Ararat*.
Last, the cities we repeat:
With old *Babel* we begin,
Widely famed for pride and sin;
Erech, *Accad* and *Calneh*,
Resen, *Rehoboth*, *Caleh*,
Nineveh, *Gaza*, *Lasha* greet,
Sidon and *Gerar* repeat;
Sodom and *Gomorrah* passed,
Admah and *Zeboim* last.

Test Questions.

What was Abram's third journey?
What caused the separation between Abram and Lot?
Whither did Lot go?
What sea in the plain of Jordan? Its size?
May the plain of Jordan be seen from the hills north of Bethel and Jerusalem?
What was Abram's fourth journey?
Mention four principal events which occurred while Abram was in Hebron.
Whither did the kings of the East take Lot?
How far from Hebron to Dan?
What was Abram's age when this happened?
Who met Abram on his return?
How old was Abram when Ishmael was born?
How old when Sodom was destroyed?
When and where was Abram's name changed to Abraham.

LESSON IX.—**Abraham.**

Statement No. 9. The fifth journey of Abraham was from Hebron to Gerar and Beersheba, in the Philistines' land. It was at Gerar that Isaac was born, when Abraham was about one hundred years old. When Hagar and Ishmael were driven from Abraham's tent they went south into the wilderness, or desert, of Beersheba. Abraham took Isaac to offer him as a sacrifice to Mount Moriah, probably the present city of Jerusalem. Sarah was buried in the cave of Machpelah at Hebron, and the name of his second wife was Keturah. Abraham died about 1821 before Christ. At the time of his death his grandsons, Jacob and Esau, were probably about fifteen years of age. It is probable that in the time of Abraham Job lived in Uz, a country of Arabia.

DISTANCE TABLE.
From Jerusalem to
Joppa.....34 miles north-west.
Shechem.....34 miles north.
Bethel.....10 miles north-east.
Hebron.....20 miles south.
Jericho.....16 miles east.

Test Questions.

What was Abraham's fifth journey?
How old was Abraham when Isaac was born?
When Hagar and Ishmael were turned from Abraham's tent where did they go?
To what place did Abraham take Isaac to offer him as a sacrifice?
Where was Sarah buried?
What was the name of Abraham's second wife?
When did Abraham die?
What was the age of his grandsons, Jacob and Esau, at the time of his death?
What noted Scripture character probably lived about the time of Abraham?

LESSON X.—**Isaac.**

Statement No. 10. Isaac was born at Gerar about 1896 B. C., when Abraham was one hundred years old. He was taken to Mount Moriah and

presented as an offering to the Lord. At forty years of age he married Rebekah of Haran, in Mesopotamia. He resided at Lahai-roi, Gerar and Beersheba. The land of Moriah, to which Isaac was taken for sacrifice, was probably where Jerusalem now stands. Abraham sent a servant to his old home in Haran to secure a wife for Isaac, and this servant was probably Eliezer of Damascus. Damascus was the capital of Syria, one of the oldest cities in the world, and 136 miles from Jerusalem. Lahai-roi was a well in the desert, somewhere south of Beersheba. Isaac died at Hebron about 1716 B. C., aged one hundred and eighty years.

Test Questions.

Where and when was Isaac born?
How old was his father at that time?
Where did his father take him as an offering to God?
Whom did he marry?
How old was he at that time?
At what three places did he reside?
Where was the land of Moriah.
What servant probably went to Haran to secure a wife for Isaac?
Where is Damascus?
In what direction from Beersheba did Eliezer start when he went on this mission?
Where was Lahai-roi?
Where and when did Isaac die?

LESSON XI.—Jacob.

Statement No. 11. Jacob was born at Beersheba, or Lahai-roi, about 1836 B. C., when Isaac, his father, was about sixty years old. His principal journeys were: 1.) From Beersheba to Padan-aram, which is the same as Mesopotamia, distant about 450 miles; 2.) From Padan-aram he returned to Hebron by the way of Gilead and the brook Jabbok, a distance of about 450 miles. He resided in Hebron until Joseph sent for him from Egypt, the distance from Hebron to Memphis about 250 miles. It was on his journey to Padan-aram that at Bethel Jacob dreamed of a ladder let down from heaven. Bethel is about 10 miles north of Jerusalem. On his return from Haran to Canaan he passed through Shechem, Bethel and Bethlehem. His first stopping-place after entering Canaan was Succoth, probably the same as Bethshan or Scythopolis. Near Bethel Rachel died and was buried (Genesis 35. 19). It was at Peniel, or Penuel, east of the Jordan and near the brook Jabbok, that Jacob wrestled with the angel.

Test Questions.

Where and when was Jacob born?
How old was Isaac at the time of Jacob's birth?
What were the other principal journeys of Jacob?
On which journey was it that he dreamed of a ladder let down from heaven?
Where was this, and how far from Jerusalem?
Through what towns did he pass on his return from Haran to Hebron?
What was his first stopping-place after entering Canaan?
What happened near Bethlehem?
Where did Jacob wrestle with the angel?

LESSON XII.—Esau.

Statement No. 12. The name of Jacob's twin brother was Esau, who dwelt in the land of Seir, in the country of Edom, the mountainous region between the Dead Sea and the Red Sea. Jacob and Esau parted because of a strife concerning their inheritance, and they did not meet again for many years, until Jacob's return from Padan-aram. Esau and Jacob attended the funeral of their father Isaac at Hebron. The twelve sons of Jacob were: Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Gad, Asher, Naphtali, Joseph, and Benjamin. In the division of land granted unto the twelve sons Joseph's portion was given to his two sons, Ephraim and Manasseh, and the descendants of Levi were priests unto God, and no tribal division was given them. Jacob died in the land of Goshen in Egypt, in 1689 B. C., aged one hundred and forty-seven years. He was buried in the cave of Machpelah in Hebron.

Test Questions.

What was the name of Jacob's twin brother?
Where did he dwell?
Where is that land?
Why did Jacob and Esau part?
When did they meet again?
On what other occasion did Esau meet his brother Jacob?
What were the names of Jacob's twelve sons?
In the division of the nation into twelve parts for the twelve tribes, why did not the names of Joseph and Levi appear?
Where and when did Jacob die?
How old was he?
Where was he buried?

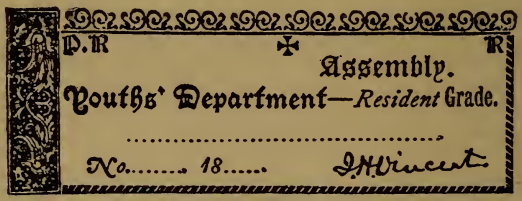
Examination.

QUESTIONS.—Name the first man, the first mother, the first martyr, the first murderer, the first of the Messiah line before Noah, the nine of the Messiah line before Noah, the ten of the Messiah line after and including Abram. About what time is it believed that the deluge occurred? What was the size of the ark? By whom have the various countries of the earth been peopled? How did God punish the people for building the city and tower of Babel? Who settled Egypt? Who settled Canaan? The name of Abraham's father? Where and when was Abraham born? Whither did God command Abraham to go? Give his five journeys. How old was Abraham when Isaac was born? Where was Sarah, his wife, buried? How old was Abraham at the time of his death? In what country did Job probably live? Where and when was Isaac born? Where was the land of Moriah? Where and when did Isaac die? Where was Jacob born? When? Where was it he dreamed of a ladder set down from heaven? What were the names of his two wives? Where did he reside when Joseph sent for him from Egypt? Where and when did he die? How old was he? Where was he buried? Who was Esau? Where did he dwell? Where did he meet Jacob on his return?

ABRAHAM'S JOURNEYS.

	Miles.
Ur to Haran, about (?)	20
Haran through Canaan into Egypt, about	800
From Egypt to Bethel	250
To Hebron	30
To Dan and Hobah and, return about	300
To Gerar and Beersheba	20
To Mt. Moriah, with Isaac and return, about	50
Total,	1,470

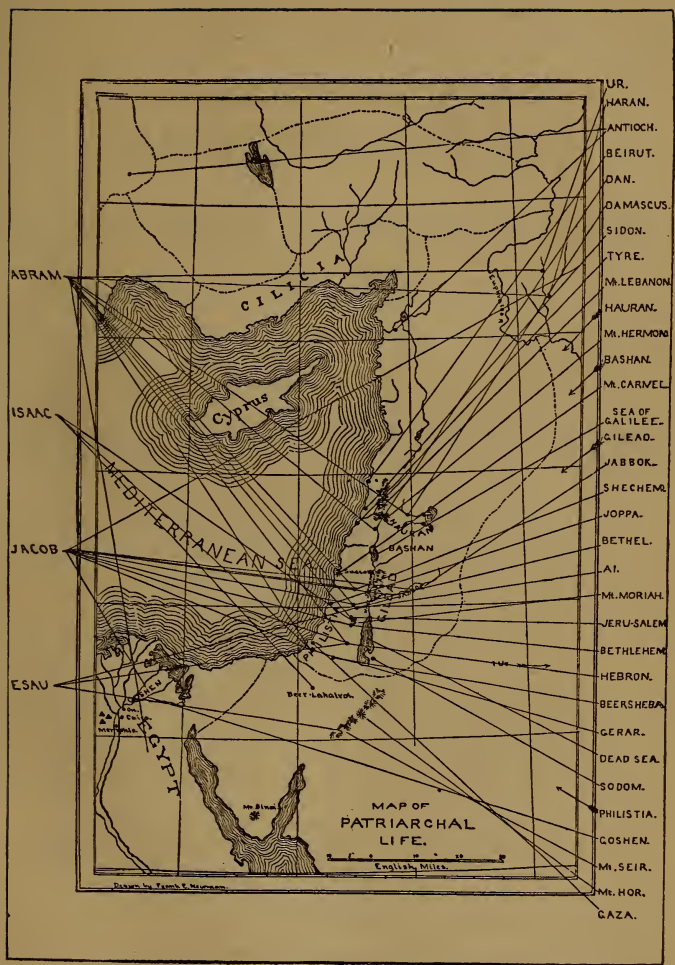
MAP TEST.—On an outline map, without names, point promptly to the following: Armenia, Ararat, Beersheba, Ur, Goshen, Haran, King's Dale, Padan-aram, Damascus, Dead Sea, Hebron, Shechem, Jabbok, Dan, Bethel, River Euphrates, Bethlehem, Arabia.


P.R ✠ R
Assembly.
Youths' Department—*Resident* Grade.
.....
No..... 18..... J.H.Vincent.

[Persons passing a satisfactory oral examination on the above are entitled to tickets of the "Resident Grade," and assignment to one of the following towns in Palestine. A facsimile "Resident Grade" ticket, brought from Jerusalem, is published above. The blank to the left of the word "Assembly" in the ticket is to be filled in with the name of the summer assembly at which the student passes his examination, or, if passed at home, the student may insert the name of the assembly to which he desires to attach himself—Chautauqua, New England, Lakeside, etc.]

LIST OF TOWNS, CITIES AND MOUNTAINS OF PALESTINE TO BE OCCUPIED BY "RESIDENTS."

Ai,	Capernaum,	Jezreel,	Rama,
Beersheba,	Carmel,	Joppa,	Safed,
Bethany,	Dan,	Kedesh,	Sarepta,
Bethel,	Dothan,	Lebanon,	Shechem,
Bethlehem,	Ebal,	Lydda,	Shiloh,
Bethsaida,	Engedi,	Magdala,	Tabor,
Cesarea Palestine,	Gerizim,	Nain,	Tel Hattin
Cesarea Philippi,	Hebron,	Nazareth,	Tyre,
Cana,	Jericho,	Quarantania,	Zidon.


UR.
HARAN.
ANTIOCH.
BEIRUT.
DAN.
DAMASCUS.
SIDON.
TYRE.
Mt. LEBANON.
HAURAN.
Mt. HERMON.
BASHAN.
Mt. CARMEL.
SEA OF GALILEE.
GILEAD.
JABBOK.
SHECHEM.
JOPPA.
BETHEL.
AI.
Mt. MORIAH.
JERU-SALEM.
BETHLEHEM.
HEBRON.
BEERSHEBA.
GERAR.
DEAD SEA.
SODOM.
PHILISTIA.
GOSHEN.
Mt. SEIR.
Mt. HOR.
GAZA.
ABRAM
ISAAC
JACOB
ESAU
CILICIA
Cyprus
MEDITERRANEAN SEA
BASHAN
EGYPT
Beer-Lahairoi
Mt. Sinai
MAP OF PATRIARCHAL LIFE.
English Miles.

The Palestine Class.

A SOCIETY OF EXPLORATION IN BIBLE LORE AND BIBLE LANDS.

THIRD SECTION.—Lessons for Residents.

Go and walk through the land and describe it and come again to me, that I may here cast lots for you before the Lord in Shiloh. And the men went and passed through the land and described it by cities into seven parts in a book and came again to Joshua. Joshua 18. 8, 9.

No, no, a lonelier, lovelier path be mine;
Greece and her charms I leave for Palestine.
There purer streams through happier valleys flow,
And sweeter flowers on holier mountains blow.
I love to breathe where Gilead sheds her balm;
I love to walk on Jordan's banks of palm;
I love to wet my feet in Hermon's dews;
I love the promptings of Isaiah's muse!
In Carmel's holy grots I'll court repose,
And deck my mossy couch with Sharon's deathless rose.

—*Pierpoint.*

Responsive Reading.

Leader.—He sent a man before them, *even* Joseph, *who* was sold for a servant;

Class.—Whose feet they hurt with fetters: he was laid in iron:

Leader.—Until the time that his word came: the word of the LORD tried him.

Class.—The king sent and loosed him; *even* the ruler of the people, and let him go free.

Leader.—He made him lord of his house, and ruler of all his substance.

Class.—To bind his princes at his pleasure; and teach his senators wisdom.

Leader.—Israel also came into Egypt; and Jacob sojourned in the land of Ham.

Class.—And he increased his people greatly; and made them stronger than their enemies.

Leader.—He turned their heart to hate his people, to deal subtilely with his servants.

Class.—He sent Moses his servant; *and* Aaron whom he had chosen.

Leader.—They showed his signs among them, and wonders in the land of Ham.

Class.—He sent darkness, and made it dark; and they rebelled not against his word.

Leader.—He turned their waters into blood, and slew their fish.

Class.—Their land brought forth frogs in abundance, in the chambers of their kings.

Leader.—He spake, and there came divers sorts of flies, *and* lice in all their coasts.

Class.—He gave them hail for rain, *and* flaming fire in their land.

Leader.—He smote their vines also and their fig-trees; and brake the trees of their coasts.

Class.—He spake, and the locusts came, and caterpillars, and that without number,

Leader.—And did eat up all the herbs in their land, and devoured the fruit of their ground.

Class.—He smote also all the first-born in their land, the chief of all their strength.

Leader.—He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.

Class.—Egypt was glad when they departed; for the fear of them fell upon them.

Leader.—He spread a cloud for a covering, and fire to give light in the night.

How gentle God's commands!
  How kind his precepts are!
Come, cast your burdens on the Lord,
  And trust his constant care.

Beneath his watchful eye
  His saints securely dwell;
That hand which bears all nature up
  Shall guard his children well.

Why should this anxious load
  Press down your weary mind?
Haste to your heavenly Father's throne,
  And sweet refreshment find.

His goodness stands approved,
  Unchanged from day to day:
I'll drop my burden at his feet,
  And bear a song away.

LESSON I.—Joseph.

Statement No. 1.—The life of Joseph may be divided into four parts: Joseph a lad in Canaan; Joseph a slave; Joseph a prisoner; Joseph "Ruler over all the land of Egypt." Joseph was born probably about 1745 B. C. In Haran, of Mesopotamia; his first journey was with his father and family from Haran through Gilead and across the brook Jabbok to Shechem, Bethel, Bethle-

hem and Hebron. His second journey was from Hebron to Shechem and Dothan, where his brethren were tending their flocks. His brethren seized him, intending to kill him; but threw him into a pit and afterward sold him. They thought him the favorite of their father and of God, and therefore envied him. They sold him to some Midianites, merchantmen, who with a "company of Ishmaelites came from Gilead, with their camels, bearing spicery and balm and myrrh, going to carry it down into Egypt."

They sold him for twenty pieces, or shekels, of silver, or about fifteen dollars. Joseph was at this time about seventeen years old. The Midianites "sold him into Egypt, unto Potiphar, an officer of Pharaoh and captain of the guard." It was probably in Memphis or Zoan that Joseph was sold. While he was a slave it is said of him, "The Lord was with Joseph and he was a prosperous man. . . . and his master made him overseer over his house."

Test Questions.

How will you divide the life of Joseph?
When and where was Joseph born?
What was his first journey?
What was his second journey?
How did his brethren receive him at Dothan?
Why was this?
To whom did they sell him?
For how much did they sell him?
How old was Joseph at this time?
What did the Midianites do with Joseph?
In what part of Egypt was Joseph sold?
What is said of Joseph while a slave?

LESSON II.—Joseph.

Statement No. 2.—We next find Joseph in prison through the influence of his wicked mistress. He was at this time about 26 years old, having been in Egypt nine years. About two years after he was put in prison Joseph interpreted the dreams of two of his fellow-prisoners, the chief butler and the chief baker of Pharaoh, and the interpretation was fulfilled. Pharaoh also had two dreams which troubled him, and the butler told him of Joseph. Pharaoh then sent for Joseph, who came and interpreted his dreams, and he released him from prison, where he had been about four years, being at the time of his release about thirty years of age. Pharaoh now made Joseph ruler over all his house, and gave him the name Zaph-nath Pa-a-ne-ah, which means a "revealer of secrets." He married Asenath, the daughter of Potipherah, priest of On, which was about nine miles north-east of the present Cairo. Joseph had two sons, Ephraim and Manasseh, and when the famine occurred which Joseph had predicted his own brethren came for food from Canaan. They came twice, and the second time he made himself known to them, sending this word to his father: "God hath made me lord of all Egypt; come down unto me, tarry not." At the time that Joseph's father came Joseph was about 39 years old. They had been separated for twenty-two years. He placed his father and brethren "In the best of the land, in the land of Rameses," or Goshen, "as Pharaoh had commanded." About 1689 B.C., when Joseph was 56 years old, his father

died. The body was embalmed and buried in the cave of Machpelah, in Hebron. The last verse of the book of Genesis contains this statement, "So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt."

Test Questions.

Where do we next find Joseph?
How old was he at this time?
What important event occurred about two years after Joseph was put in prison?
What event brought him from prison?
What did Pharaoh do?
How long had he been in prison?
What honor did Pharaoh confer upon him?
What name did he give Joseph?
Whom did Joseph marry?
Where was On?
What were the names of Joseph's sons?
When the famine occurred which Joseph predicted, who came for food?
How often did they come?
What word did Joseph send to his father?
How old was Joseph when his father came?
In what part of Egypt did Joseph place his father and brethren?
When did Jacob die?
What did Joseph do with his father's body?
Repeat the last verse of the book of Genesis.

LESSON III.—Moses.

Statement No. 3. Jacob and his sons came into Egypt about 1706 B. C. The Israelites, his descendants, left Egypt about 215 years afterward, or 430 years after Abraham's first visit. When the Israelites first came to Egypt there were "threescore and ten" of them. When they left there were "about six hundred thousand on foot that were men," and probably, with women and children, more than two and a half millions. The Israelites left Egypt because they were God's chosen people. And when Pharaoh oppressed them God led them from Egypt to their own land, the land of Canaan or Palestine. From Egypt to Palestine "through the land of the Philistines" it was not more than five days' journey; but God led them through the wilderness of Sinai for forty years. He led them forth by the hand of Moses. We may divide the life of Moses into three periods of forty years each: Period 1, Moses in Pharaoh's palace; Period 2, Moses a shepherd in Midian; Period 3, Moses the leader of Israel.

MOSES.

Air: *Rockingham.*

Lo! Moses saved from Pharaoh's hand,
By Pharaoh's daughter gently reared,
By fear pursued to Jethro's land,
Where God to him in flames appeared!

Again he treads Egyptian soil,
Again in Pharaoh's presence stands,
And claims a brief relief from toil,
A rest for Israel's wearied bands.

Proud Pharaoh spurns the just request!
Dire plagues high Heaven on Pharaoh pours!
Moses delivers the oppressed,
And leads them forth to friendlier shores.

Through fearful sea and wilderness
He bears the wonder-working rod!
From Nebo sees the promised rest;
From Pisgah's height ascends to God.

Test Questions.

When did Jacob and his sons come into Egypt?
When did the Israelites, his descendants, leave?
What was the number of Israelites when they first came into Egypt?
What was their number when they left?
Why did the Israelites leave Egypt?
What was their own land?
How far is it from Egypt to Palestine?
By whom did God lead them forth?
How may we divide the life of Moses?

LESSON IV.—Moses in Egypt and Midian.

Statement No. 4.—The parents of Moses were Amram and Jochebed, of the tribe of Levi. He had an older brother and sister, Aaron and Miriam. Moses was born in Egypt, probably about 1571 B.C. He was hidden by his mother three months; found by Pharaoh's daughter. He was "Learned in all the wisdom of the Egyptians and mighty in words and deeds." He grew up under the leading of the Lord, prepared to deliver his people from bondage. One day "He spied an Egyptian smiting an Hebrew;" he "smote the Egyptian," and fled for his life to the land of Midian, which is in the eastern part of Arabia Petrea, south of the Dead Sea and the land of Moab. In Midian Moses kept the flock of Jethro, priest of Midian; married Zipporah, Jethro's daughter, and remained in the desert until God appeared to him in the wilderness of Mount Sinai in a flame of fire, or a bush, and commanded him to go to Egypt and deliver the Israelites. God gave to Moses, as a spokesman unto the people, Aaron his brother, who met him on the way between Midian and Egypt; and by the miracles of the serpent rod, the leprous hand, and the turning of the water to blood, Moses convinced the Israelites that God had sent him.

Test Questions.

Name the parents of Moses?
Give the names of his brother and sister?
How did Moses come into the palace of Pharaoh?
What education did Moses have?
What caused him to fly to Midian?
Where was the land of Midian?
What work did he do in the desert?
Whom did he marry?
How did God appear to him?
What command did God give Moses?
Whom did he give as a spokesman unto the people?
By what miracles did Moses convince the Israelites that God sent him?

LESSON V.—Moses the Leader of Israel.

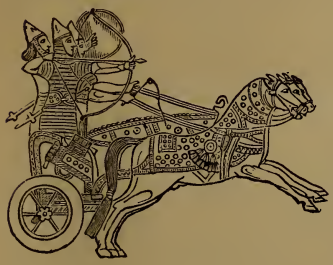
Statement No. 5.—The people believed the words and works of Moses and Aaron. But when request was made of Pharaoh that the people might go into the desert and sacrifice unto the Lord their God, Pharaoh would not grant their request, but said to the taskmasters "let more work be laid on the men." By ten terrible plagues throughout the land of Egypt he effected the deliverance of the Israelites. 1.) The river was turned into blood; 2.) Frogs covered the land; 3.) The dust became lice in man and beast; 4.) Swarms of flies were sent; 5.) The cattle of Egypt died by a grievous murrain; 6.) Boils broke forth on man and beast; 7.) Thunder and hail, and fire mingled with hail; 8.) Locusts cover the face of the land; 9.) Thick darkness for three days; 10.) The first-born of the Egyptians slain. At this time God instituted the passover and the feast of unleavened bread among the Israelites. It is instituted in commemoration of the deliverance from the Egyptian bondage, and in anticipation of the death of Christ. Pharaoh's court at this time was probably at Zoan, one of the oldest cities of Egypt. The children of Israel gathered probably at Rameses, about thirty-five miles from the Red Sea. Moses was the leader of Israel for forty years, during all their journeyings in Arabia. "And Moses went up from the

plains of Moab unto the mountains of Nebo, to the top of Pisgah, that is over against Jericho, . . . and Moses died there." And the Lord "buried him in a valley in the land of Moab, over against Beth-Peor; but no man knoweth of his sepulcher unto this day."

Moses did not enter Canaan, because of a sin against God committed at the waters of Meribah Kadesh. At the time of his death Moses was 120 years old. His eye was not dim nor his natural force abated.

Test Questions.

How were Moses and Aaron received by the Israelites?



What request did Moses and Aaron make of Pharaoh?

Did Pharaoh grant this request?

By what means did God effect the deliverance of Israel?

Name the ten Plagues.

What feast did God at this time institute among the Israelites?

Where was Pharaoh's court at this time?

Where were the children of Israel probably gathered?

How long was Moses the leader of Israel?

Where did Moses die?

Where was Moses buried?

Why did he not enter Canaan?

What is said of Moses at the time of his death?

LESSON VI.

Statement No. 6.—The wanderings of Israel may be divided into five parts: 1. From Rameses to the Red Sea. 2. From the Red Sea to Sinai. 3. From Sinai to Kadesh-Barnea. 4. Thirty-eight years of wandering in the wilderness, and the return to Kadesh. 5. From Kadesh to the Jordan. The children of Israel left Egypt on the fifteenth of the month Nisan, or about the first of April, 1491 B.C. "They journeyed from Rameses to Succoth;" "from Succoth to Etham in the edge of the wilderness," where they turned and encamped by the sea "before Pihahiroth, between Migdol and the sea, over against Baalzephon." It took them, to go from Rameses to the sea, probably three or four days. The Lord led them by day by a pillar of cloud; by night by a pillar of fire. They crossed the Red Sea upon the dry gronnd, the Lord causing the sea to divide for them. Pharaoh pursued the Israelites, and, following them into the sea, was destroyed, with all his army. From Suez to Mount Sinai is about one hundred and fifty miles. The following stopping-places on this part of their trip are recorded: Marah, Elim, Red Sea, Wilderness of Sin, Dophkab, Alush, Rephidim, and Sinai. The principal events which occurred between Suez and Mount Sinai: 1. At the Red Sea "Moses and the children of Israel sang a song unto the Lord." 2. At Marah, fifty miles south of Suez, the bitter waters were sweetened. 3. At Elim they found "Twelve wells of water and threescore and ten palm-trees. 4. In the Wilderness of Sin the people murmured, and God sent them manna. 5. At Rephidim water came out of the smitten rock; Israel fought with Amalek, and prevailed; Jethro, the father-in-law of Moses, visited him.

Test Questions.

When did the children of Israel leave Egypt?
Describe their journey from Rameses to the Red Sea.
How long did it require to go from Rameses to the sea?
How did the Lord lead Israel?
How did they cross the Red Sea?
What became of Pharaoh?
How far is it from Suez to Mount Sinai?
Name their principal stopping-places on this part of their journey.
Enumerate the principal events which occurred.

LESSON VII.—The Wandering Continued.

Statement No. 7.—The children of Israel arrived at Sinai on the first month, Sivan, or about the middle of May, 1491, about forty-five days after leaving Rameses. The mountains of Sinai are lofty, precipitous, and barren. The most celebrated are Mount Serbal, Mount St. Catharine, Um Shumar, and Jebel Mousa. While Israel was encamped at Sinai, 1.) God revealed the Ten Commandments and other important laws; 2.) Moses went up into the mount and remained there forty days and forty nights, receiving from God directions concerning the Tabernacle; 3.) while Moses was on the mount Aaron made a golden calf and the people worshiped it; 4.) Again Moses spent forty days and forty nights in the mount, after which the Tabernacle and its furniture were made and Aaron and his sons consecrated; 5.) At the newly-erected Tabernacle God gave Moses the directions recorded in the book of Leviticus; 6.) Nadab and Abihu, sons of Aaron, were destroyed for offering strange fire before the Lord; 7.) On the first day of the second month, in the second year after leaving Rameses, God commanded Moses to number the children of Israel; 8.) The position for the several tribes during their encampments and journeyings was assigned. The children of Israel remained at Sinai about one year, and left on the twentieth

day of the second month, in the second year. From Sinai they went three days' journey to Taberah, then along the shores of Akabah, and up the wady Arabah to Kadesh, in the wilderness of Paran. Among the principal events of this journey are the following: 1.) At Taberah the people murmured and supernatural fire consumed many of them. The word Taberah means "a burning;" 2.) At Kibroth-Hattaavah the multitudes who lusted for flesh were fed on quails and destroyed. The word means "the graves of lust;" 3.) At Hazeroth, which is about thirty miles from Sinai, Miriam was smitten with leprosy for her complaints against Moses. Kadesh is in the wilderness of Zion, in the wilderness of Paran, near the land of Canaan, eleven days' journey from Horeb.

THE TABERNACLE.

Test Questions.

When did the children of Israel arrive at Sinai?
What can you say of the mountains of Sinai?
Recall eight principal events which took place while Israel was encamped at Sinai?
How long did the children of Israel remain at Sinai, and when did they leave?
Give an outline of their journey from Sinai to Kadesh.
What happened at Taberah? At Kibroth-Hattaavah? At Hazeroth?
Where is Kadesh?

LESSON VIII.—The Wanderings Continued.

Statement No. 8.—At Kadesh twelve spies were sent to search the land of Canaan. Only two of them, Caleb and Joshua, encouraged the people to go up and possess it. Discouraged by the other ten the people wept, and murmured against Moses and Aaron. Then the Lord said, "They shall not see the land which I sware unto their fathers." And then God gave this command to Moses, "To-morrow turn you and get you into the wilderness by way of the Red Sea." Early the next morning the children of Israel resolved to go up into Canaan, but were attacked and smitten by the Amalekites and Canaanites. It is difficult to trace the children of Israel in their thirty-eight years of wandering. We find them, thirty-eight years later, the second time at Kadesh, in the month Nisan, 1453 B. C. During their wanderings: 1. Korah and his companions, about two hundred and fifty persons in all, rebelled against Moses and were destroyed. 2. About one hundred and forty people were destroyed the following day for murmuring against Moses. 3. Aaron's rod budded.—Numbers 17.

Test Questions.

What important event took place while the children of Israel were at Kadesh?
What command did God give Moses?
What resolve did the children of Israel make early the next morning?
What was the effect of their attempt?
Is it possible to trace the children of Israel in their thirty-eight years of wanderings?
Where do we find them at the end of that period?
What events occurred during their wanderings, as given by Moses?

MOUNT HOR.

LESSON IX.

Statement No. 9.—During the second visit of Israel to Kadesh: 1. Miriam died. 2. The people murmured. Water again brought from a rock, and for a sin thereby committed by Moses and Aaron they are interdicted from entering Canaan. 3. Edom refused to let Israel pass through his territory. The route of the children of Israel from Kadesh to Jordan was, first, from Kadesh to

Mount Hor, thence, by way of Elath and Eziongeber on the Gulf of Akabah, "to compass the land of Edom." Journeying northward they crossed the "Valley of Zered," the land of Moab, the brook Arnon, and, passing through the land of the Amorites by the mountains of Abarim, pitched on the plains of Moab, east of Jordan and opposite Jericho. While at Mount Hor Aaron died. Between Mount Hor and Zered fiery serpents were sent among the people. After crossing the Arnon they were opposed by Sihon of Heshbon, king of the Amorites, and Og, king of Bashan. While on the plains of Moab: 1. Balak, king of the Moabites, sent for Balaam, a prophet of Mesopotamia, to curse Israel. Instead of cursing he blessed them. 2. Israel indulged in the idolatrous practices of Moab, and about 24,000 persons were destroyed. 3. Moses numbered the people of Israel. 4. Went to war with the Midianites. 5. Moses delivered his farewell address. This address is contained in the book of Deuteronomy, 6. "And Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah," and God showed him the land of Canaan. And Moses died there.

LAND OF CANAAN.

THE WANDERERS.

Air: "*Home, Sweet Home.*"

Behold, from the scene of their bondage and woe,
The people of God through the wilderness go!
They seek for the land on their fathers bestowed;
A home for their nation, long promised of God.
Home, home, sweet, sweet home!
They wander as exiles in search of a home!

Jehovah is with them. The heavens drop bread;
The sea gives a pathway through which they are led;
The rocks yield them water; their foes are o'ercome,
And God leads his people to Canaan, their home.
Home, home, sweet, sweet home!
God bringeth his people to Canaan, their home!

Like them we are wandering o'er life's dreary waste,
Like them to a Canaan of promise we haste!
O Father, be with us, while strangers we roam,
And safely conduct us to heaven, our home!
Home, home, sweet, sweet home!
O Father, conduct us to heaven, our home!

Test Questions.

What events occurred during the second visit of Israel to Kadesh?

Give the route of the children of Israel from Kadesh to Jordan.

What important event occurred at Mt. Hor?

What occurred between Mount Hor and Zered?

After the Israelites crossed the Arnon what kings opposed and were conquered by them?

Give the principal occurrences on the plains of Moab.

LESSON X.—Principal Mountains of the Bible.

Statement No. 10.—The principal mountains of the Bible are the following: the Mountain of the Ark, Ararat (Genesis 8. 4); the Mountain of the Law, Sinai, or Horeb, in Arabia (Exodus 19. 20; Deut. 1. 6); the range between the Dead Sea and the Red Sea, Mount Seir (Deut. 1. 2); the mountain of Aaron's death, Mount Hor (Numbers 20. 22–29); the mountains of the North, Lebanon and Anti-Lebanon (1 Kings 4. 33); and Hermon, also called Sion, Shenir, and Sirion (Deut. 4. 4–8); the mountains east of the Jordan, Jebel Heish, Jebel Hauran, Bashan, Gilead, Abarim, Nebo, Peor; the mountains west of the Jordan, Naphtali, Jebel Safed, Tell Hattin, or Mount of Beatitudes, Carmel, Tabor, Little Hermon, Gilboa, Ebal and Gerizim, Mount Rimmon, Ephraim, Quarantania, Mountains of Judah, Mountains of Jerusalem. The mountains of Jerusalem, Mount Olivet, Mount of Corruption, Bezetha, Ophel, Acra, Zion, Calvary.

Test Questions.

On what mountain did Noah's ark rest?
On what mountain was the law given to Moses?
What range of mountains between the Dead Sea and the Red Sea?
For what is Mount Hor celebrated?
What mountains in the northern part of the Holy Land?
What other names has Hermon?
Name the mountains east of Jordan.
Give a list of the mountains west of the Jordan.
Name the mountains of Jerusalem.

THE SACRED MOUNTAINS.
Air: *Woodland.*

To sacred lands our steps we bend,
Of "sacred mountains" speak;
The lofty *Ararat* ascend,
Our way to *Hor* and *Seir* wend,
And *Horeb's* silence break.

Descend from ancient *Lebanon*,
Reach *Hermon's* snowy crest;
To *Naphtali* and *Carmel* run,
Where victory Elijah won,
And then on *Tabor* rest.

Now *Little Hermon*, desolate,
Near wild *Gilboa* see;
Ebal and *Gerizim* we mate,
At *Rimmon*, *Ephraim*, *Gilead* wait,
And thence to *Nebo* flee.

Acra, *Moriah*, *Bezetha*,
Zion and *Ophel* name,
In silence gaze on *Olivet*,
The loved and sacred *Calvary* greet,
Of saddest, sweetest fame.

LESSON XI.—Valleys, Deserts, and Caves.

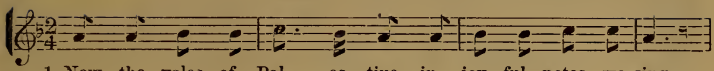
Statement No. 11.—The principal valleys of the Bible lands: Lebanon, Jordan, Plain of Esdraelon, or Valley of Megiddo, Jezreel, Plain of Sharon, Ajalon, Achor, Jericho, Eshcol, Gerar, Gihon, Hinnom, or Tophet, Jehoshaphat, or Kidron, Tyropeon or Cheesemongers. The principal deserts of the Bible lands: Jeshimon, or Wilderness of Petrea, great Desert of Arabia, East of Palestine, Wilderness of Red Sea, Shur, Etham, Sin, Sinai, Paran, Edom, Zin, Judea. The principal caves of the Bible lands: Adullam, Makkedah, Engedi, Cave of Fifty Prophets, Machpelah.

Test Questions.

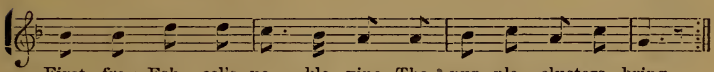
What valley between Lebanon and anti-Lebanon?
Through what valley does the great river of Palestine run?
What plain is referred to in Hosea 1. 5?
What plain running down the western shores of Palestine?
Name other valleys in Palestine.
Name the principal deserts of the Bible lands.
Name the principal caves.

NO. 7. THE VALLEYS OF CANAAN.

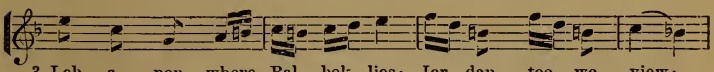
AIR—Arranged from "Natalie, the Maid of the Mill." *



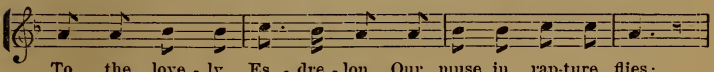
1. Now the vales of Pal - es - tine in joy - ful notes we sing,
2. Ge - rar, then, and Jer - i - cho, A - chor, and Aj - a - lon;



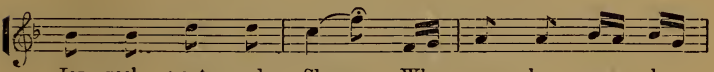
First from Esh - col's no - ble vine, The pur - ple clusters bring.
To the Ty - ro - pe - an go, To Hin-nom and Gi - hon.



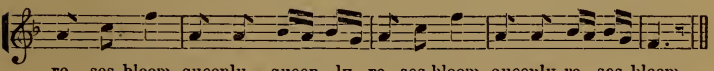
3. Leb - a - non, where Bal - bek lies; Jor - dan, too, we view;



To the love - ly Es - dre - lon, Our muse in rap-ture flies;



Jez - reel next and Sharon, Where queen - ly, queen - ly



ro - ses bloom, queenly, queen - ly ro - ses bloom, queenly ro - ses bloom.

LESSON XII.—Waters of the Bible Lands.

Statement No. 12.—The principal seas of the Bible lands are: Mediterranean, also called "Great Sea," "Sea of Joppa," "Utmost Sea," "Sea of Philistines," Sea of Adria, or the Adriatic, Red Sea, with its gulfs, Suez and Akabah, Dead, or Salt Sea, Sea of Galilee, also called "Tiberias," "Gennesareth," and "Chinnereth," "Huleh," or the "Waters of Merom." The principal rivers and brooks of the Bible lands are: River of Eden, with its head or branches, Pison, Gihon, Hiddekel, and Euphrates; Rivers of Babylon, Chebar, and Gozan; "River of Egypt," called Sihor or Shihor, same as the Nile; "Rivers of Damascus," Pharpar and Abana, or Amana; "Besor," "Kanah," "Kishon," Belus, Leontes, Kidron, Zered, or "The Brook of the Willow;" Arnon, Jabbok, Hieromax, and Jordan.

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P.R.E

Assembly.

Youths' Department—*Explorer* Grade.

No..... 18..... J.H.Vincent.

Test Questions.

Which is the largest body of water belonging to the Bible region?
What is that sea called in Ezra? In Deuteronomy? In Exodus?
Name the sea associated with the children of Israel.
Name the seas of Palestine.
Name the principal rivers and brooks of the Bible lands outside of Palestine.
Name the principal rivers and brooks of Palestine.

Examination.

On some map point promptly to the birthplace of Joseph; trace his first journey—the journey he made in search of his brethren. Point to Cairo. Point to the probable residence of his father-in-law. Where was the land of Goshen? Where was Zoan? Where the great pyramid? Point to the river of Egypt, and give its other name. Point to the brook of Egypt. What two gulfs at the north end of the Red Sea? Across which did the Israelites pass? Point to Sinai. Kadesh. Where did the Israelites find twelve wells of water and threescore and ten palm-trees? Where was the manna first given? Point to Mount Hor, Moab, Arnon. Through what land did Balaam go? Point to the "Great Sea." The Dead Sea. The Sea of Galilee. The waters of Merom. What is the length of the Mediterranean Sea? The Dead Sea? The Sea of Galilee? Point to the valleys of Lebanon, Sharon, Esdraelon, Jesreel, Jordan, Jehoshaphat, Ashkelon. Trace on a map a general outline of the journeys of Joseph, of Moses, of the wanderings of the children of Israel.

[Persons passing a satisfactory oral examination on the above are entitled to a ticket of the Explorer's Grade, brought from Jerusalem in 1887.]

[Explorers may choose for residence and study any Bible mountain, city or country outside of Palestine.]

THE PALESTINE CLASS.

A SOCIETY OF EXPLORATION IN BIBLE LORE AND BIBLE LANDS.

FOURTH SECTION.—Lessons for Explorers.

So Joshua took the whole land . . . and gave it for an inheritance unto Israel according to their divisions by their tribes. Josh. 11. 23.

And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David. 1 Chron. 11. 5.

Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces. Psa. 48. 12, 13.

Thou favored home of God on earth,
Thou heaven below the sky.—*Heber.*

There towered the palace; there in awful state
The temple reared its everlasting gate;
No workman's steel, no ponderous axes rung;
Like some tall palm the noiseless fabric sprung;
Majestic silence! then the harp awoke,
The cymbal clanged, the deep-voiced trumpet spoke;
And Salem spread her suppliant arms abroad,
Viewed the descending flame, and blessed the present God.
—*Montgomery.*

Responsive Reading.

Joshua 1. 1, 2; 1 Kings 2. 12; 1 Kings 4. 25, 31-33; Psa. 137. 1, 2; John 1. 1, 14; 1 Tim. 3. 16.

Leader.—Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

Class.—Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them.

Leader.—Then sat Solomon upon the throne of David his father;

Class.—And his kingdom was established greatly.

Leader.—And Judah and Israel dwelt safely, every man under his vine and under his fig-tree,

Class.—From Dan even to Bersheba, all the days of Solomon.

Leader.—He was wiser than all men;

Class.—And he spake three thousand proverbs; and his songs were a thousand and five.

Leader.—And he spake of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall;

Class.—He spake also of beasts, and of fowl, and of creeping things, and of fishes.

Leader.—By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion.

Class.—We hanged our harps upon the willows in the midst thereof.

Leader.—In the beginning was the word, and the word was with God, and the word was God.

Class.—And the word was made flesh, and dwelt among us, . . . full of grace and truth.

Leader.—Without controversy great is the mystery of godliness:

Leader.—God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Blest Palestine.

BY MRS. S. M. I. HENRY.

Air: "*Far, Far at Sea.*"

Land of song! and land of story!
  Holiest memories are thine:
They are wreathed round thee in glory,
    Blest Palestine!

Land of joy! how every spirit
  Round thy name its hopes doth twine;
How it thrills the heart to hear it,
    Blest Palestine!

Land of love! what love exceeding
  Hallowed all those scenes of thine!
Hallowed by a Saviour's bleeding,
    Thee, Palestine.

Land of woe and land of wailing!
  Grief and chains and sin are thine;
In the dust thy pride is trailing,
    Curs'd Palestine!

Land of hope! Prophetic vision
  Views again those vales of thine,
Clad with bloom, a sweet elysian—
    Fair Palestine!

LESSON I.—Joshua.

Joshua was the successor of Moses. He led the children of Israel across the Jordan 1451 B. C., forty years after the crossing of the Dead Sea. Beyond Jordan they encamped at Gilgal, kept the passover, captured Jericho, were defeated at Ai, and assembled at Ebal and Gerizim. After many battles with native kings Joshua divided the land for an inheritance into nine tribes and the half tribe of Manasseh. The tabernacle of the congregation was set up at Shiloh, and the six cities of refuge were appointed: Kadesh, Shechem, Kirjath-arba or Hebron, Bezer, Ramoth-gilead, Golan. At Shechem Joshua assembled the children of Israel before his death and delivered his farewell address. He died about 1426 B. C., aged 110 years. The body of Joseph, which had been brought from Egypt, was buried in Shechem.

Test Questions.

1. Who was the successor of Moses?
2. What river did Israel cross, and when?
3. What was their first encampment beyond Jordan?
4. What three principal events occurred while they encamped in Gilgal?
5. Near what two mountains did they then assemble?
6. What did Joshua do after capturing the land?
7. Where was the tabernacle of the congregation set up?
8. What six cities of refuge were appointed? Name them.
9. Where did Joshua assemble the Children of Israel before his death?
10. Where did he die?
11. Where was the body of Joseph buried?

Home for the Pilgrims.

Air: *I'm a Pilgrim and I'm a Stranger.*

Jewish pilgrims, ye weary pilgrims,
Why this sorrow, why this sorrow in your hearts?
Our noble chieftain on Nebo dying,
The land of promise before us lying,
We are pilgrims, disheartened pilgrims,
Worn and wearied on our way to Canaan's shore.

Long and sadly through burning deserts
We have journeyed, we have journeyed to this land;
In the desert our fathers sleeping,
And we, their offspring, in Moab weeping,
We are pilgrims, disheartened pilgrims,
Worn and wearied on our way to Canaan's shore.

Jewish pilgrims, O cease your mourning!
God hath chosen, God hath chosen you a guide!
And through Jordan your armies bringing,
(Your shouts of victory through Canaan ringing,)
The noble Joshua the land shall conquer,
And in peace ye weary pilgrims shall abide.

Halleluiah! we praise Jehovah!
Our Redeemer, our Redeemer and our friend!
Into Canaan he soon will guide us,
'Neath his pavilion will safely hide us!
We are pilgrims, rejoicing pilgrims,
And we soon shall dwell in Canaan's blessed land!

LESSON II.—The Judges.

Instead of expelling the Canaanites at once from the land, as God commanded, the Jews made leagues with them, even forgetting God, and worshiped idols. As a consequence of this idolatry they were often overcome by their enemies and held in bondage. They were oppressed by various kings and tribes: Moabites, Mesopotamians, Northern Canaanites, Midianites, Philistines, Ammonites, and others. Among the great deliverers or judges whom God raised up for Israel were Othniel, Deborah, Gideon, Jephthah, and Samson. There was a great battle fought in the plain of Esdraelon, beyond Mount Tabor, near the river Kishon, between Deborah and Barak, on the one hand, and Sisera, the captain of the Canaanites. The book of Ruth is supposed to record an incident which probably occurred during the rule of Gideon. Samson, the strong man, was

the son of Manoah, of the tribe of Dan. The story of his wonderful deeds will be found in the book of Judges, chapters 14–16. After Samson, Eli, the high-priest, ruled Israel, and to him Anna brought little Samuel, her child, to minister before the Lord in the tabernacle at Shiloh. The prophet Samuel followed Eli, and "Samuel judged Israel all the days of his life, and he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah, for there was his house." 1 Sam. 7. 15–17.

Test Questions.

1. Of what crimes were the children of Israel guilty after the death of Joshua?
2. What was the consequence of this idolatry?
3. Name some of the tribes who oppressed them.
4. Name some of the deliverers or judges of Israel.
5. What battle was fought in the plain of Esdraelon?
6. Who were the leaders on both sides?
7. To the times of which judge does the book of Ruth belong?
8. For what was Samson celebrated?
9. Who followed Samson?
10. What beautiful story of a reverent little child is connected with the times of Eli?
11. Who followed Eli?
12. Name some of the places embraced in his circuit.
13. When did Samuel die?

THE FIFTEEN JUDGES.

We name the ancient judges
Who governed Israel's race,
When they to Canaan coming
Received their promised place;
With *Othniel* beginning,
Who smote the eastern king;
Ehud who banished Moab,
And *Shamgar* next we sing.

Next *Deborah* and Barak,
Who Sisera withstood,
And smote the hosts of Jabin
By Kishon's ancient flood;
Then *Gideon* of Ophra,
Whom God to victory led,
Abimelech, and *Tola*,
And *Jair* of Gilead.

Jephtha, the "man of valor,"
Ibzan and *Elon* write;
Abdon and *Samson* follow,
The man of lordly might;
Old *Eli* next recording,
By noble *Samuel* place:
These are the ancient judges
Who governed Israel's race.

LESSON III.—The Kings of Israel, Saul and David.

The Israelites requested Samuel to make them a king, that they might be governed "like all the nations." Under the divine leading Samuel selected as first king Saul, the son of Kish, a Benjamite, a choice young man and a goodly, and there was not among the children of Israel a goodlier person than he. From his shoulders upward he was higher than any of the people. 1 Sam. 9. 2. Saul was chosen king of Israel 1095 B. C. Two years after his appointment he organized a standing army of three thousand men. He fought with the Philistines, and during this war he offered sacrifice contrary to God's command and was reproached by Samuel. He also fought against the Amalekites and Moabites, the Midianites and Edomites and the kings of Zobah. On account of Saul's transgressions against God the Spirit of the Lord departed from him and an evil spirit from the Lord troubled him. He was relieved by David, the son of Jesse, a Bethlehemite, who played upon an harp before him. It was this David who slew the Philistine giant Goliath of Gath. Jonathan, Saul's son, became a warm friend of David; but David's popularity excited the envy and hatred of Saul, who tried to slay him. David married Michal, the daughter of Saul. He had a stormy time until the final war with the Philistines, when Saul consulted the witch of Endor, near Gilboa, and the day after, on Mount Gilboa, died, having reigned forty years. David's life may be divided into four parts: 1. His youth. 2. His wanderings while pursued by Saul. 3. Seven and a half years' reign over Judah only. 4. Thirty-three years' reign over all Israel and Judah.

David chose as his capital the place of the Jebusites, the "stronghold of Zion; the same is the city of David." His son Absalom cruelly conspired against him, and on this account for a time David fled from the city of Jerusalem. About the sixth month before the death of David Solomon was inaugurated king.

Test Questions.

1. What request did the Israelites make of Samuel?
2. Whom did Samuel select as first king?
3. What of his appearance?
4. When was Saul chosen King of Israel?
5. What did he do two years after his appointment?
6. Of what great sin was Saul guilty during his war against the Philistines.
7. Against what other nations did he fight?
8. What was the effect of Saul's continued sin against the Lord?
9. How was he relieved?
10. What giant did David slay?
11. Who became David's faithful friend?
12. What effect did David's popularity have upon Saul?
13. Whom did David marry?
14. In what war did Saul die?
15. Where did he die?
16. How long did he reign?
17. Who succeeded Saul as king?
18. How do you divide the life of David?
19. How long did he reign over Judah alone?
20. How long over Judah and Israel?
21. What place did he choose for his capital?
22. What evil conspirator gave him so much trouble?
23. Who was king after David?
24. When was he inaugurated?

KING DAVID.

Air: "*Rejoice, or Millennium.*"

"In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah." 2 Sam. 5. 5.

Verse 1.—SONG OF JUDAH.

(To be sung by part of the class.)

Rejoice, rejoice, O Judah's sons and daughters,
Rejoice, rejoice, for Judah's king hath come:
From Ziklag, in Philistia's plain,
The exiled David comes again:
Rejoice, rejoice, O Judah's sons and daughters,
Rejoice, rejoice, for Judah's king hath come
The shepherd-boy of Bethlehem,
The friend beloved of Jonathan,
Whose harp appeased the angered king,
Who slew Goliath with his sling;
Rejoice, rejoice, O Judah's sons and daughters,
Rejoice, rejoice, David to Hebron comes.

Verse 2.—SONG OF ALL ISRAEL.

(To be sung by the whole class.)

Rejoice, rejoice, let Israel's tribes uniting
Rejoice, rejoice, and come to crown their king;
The shepherd-boy of Bethlehem
Shall build thy walls, Jerusalem:
Rejoice, rejoice, let Israel's tribes uniting
Rejoice, rejoice, and come to crown their king
Jerusalem in strength shall rise,
The proudest city 'neath the skies:
A noble king to us is given,
Renowned on earth and loved in heaven.
Rejoice, rejoice, let Israel's tribes uniting
Rejoice, rejoice, and come to crown their king!

LESSON IV.—Map Lessons.

It will be interesting to find on the map the first encampment of Israel in Canaan—Gilgal; the city of Jericho, captured by Israel; the city of Ai, where Israel was defeated because of Achan's sin; the mountains of Ebal and Gerizim, where Israel met. It may be interesting to point to the cities of refuge and to point out the route of the ark of God which the Philistines captured from Israel. Find the following passages: I Samuel 4. 3, 4, 5, 11; 5. 12; 7. 1; I Chronicles 13. 5; II Samuel, 6. 10–12.

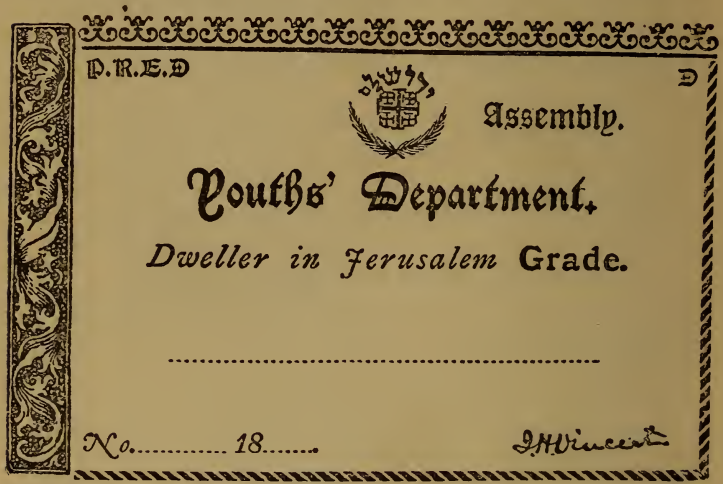
The word mizpeh means watch-tower. There were several Mizpehs in Palestine. Mizpeh of Benjamin was probably the same as Neby Samuil, less than five miles north-west of Jerusalem. Rachel's sepulcher, to which reference is made in I Samuel 10. 2, was south of Jerusalem, near Bethlehem, and Gibeah, the residence of Saul, was in the tribe of Benjamin, about five miles north-east of Jerusalem. David was born in Bethlehem. The tribes of Israel may easily be committed to memory—Judah, Simeon, Benjamin, Dan, Ephraim, Manasseh, Issachar, Zebulon, Asher, Naphtali, Manasseh East, Gad, Reuben.

Test Questions.

1. What was the first encampment of Israel in Canaan?
2. What city did Israel capture?
3. In attempting to capture what city were they defeated, and for what reason?
4. To what mountains did they come at the bidding of Joshua?
5. What is the meaning of the word "mizpeh?"
6. Where is probably Mizpeh in Benjamin?
7. Where was Rachel's sepulcher?
8. Where was Gibeah, the birthplace and residence of Saul?
9. Where was David born?
10. Name the twelve tribes of Israel and point to each tribe.

Examination.

(The following questions having been answered, a certificate will be given to the Explorer who will now become a Dweller in Jerusalem. The following is a copy of the Dweller's certificate brought from Jerusalem):


P.R.E.D

D

Assembly.

Youths' Department.

Dweller in Jerusalem Grade.

No. 18.

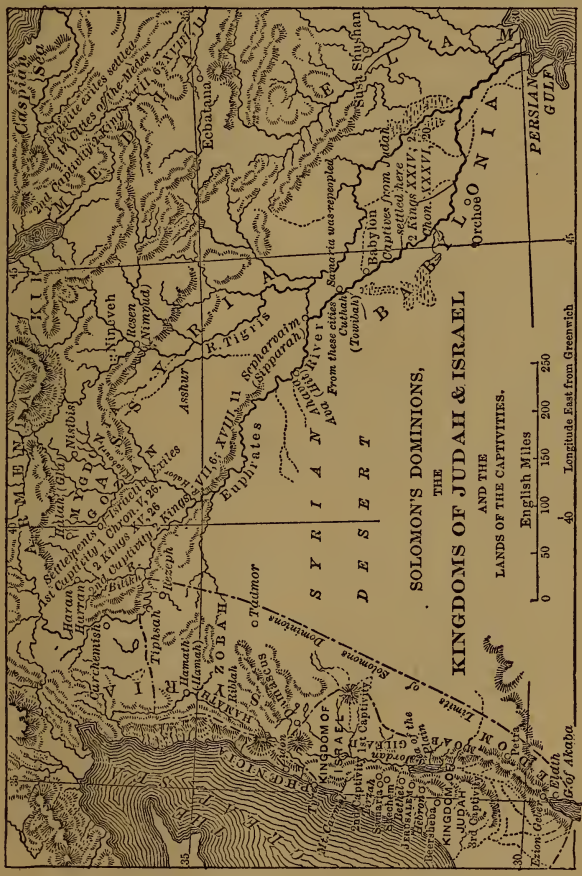
J. H. Vincent

QUESTIONS.—Who was the successor of Moses? Across what river did he lead Israel? What year did they cross? What was their first encampment in Canaan? Name some of the tribes against which Joshua and the Israelites carried on their wars. Name some of the judges who followed Joshua. Give some facts about Samson, the strong man. Under whose administration did little Samuel appear in Shiloh? What was his mother's name? By what nation was the ark of God taken from Shiloh? To what country did they take it? Can you give a list of the fifteen judges? Who was the first king of Israel? By whom was he selected? Who was his successor? In what city did the successor of Saul reign for seven years? In what city for thirty-three years? Name the unworthy son of David. Name the son who succeeded him on the throne.

MAP TEST.—On an outline map point to the following places: Gilgal, Ebal, Ai, Hebron, Jerusalem, Shechem, Gerizim, Mizpeh of Benjamin, Rachel's sepulcher, Gibeah, Bethlehem, the tribe of Asher, Reuben, Benjamin, Ephraim, Zebulon, Simeon, Manasseh, Dan, Gad, Manasseh East.

LESSON V.—Solomon and the Captivities.

Solomon was inaugurated king about 1015 B. C., when he was nineteen years old. He married the daughter of Pharaoh, king of Egypt. He reigned over all kingdoms from the river Euphrates unto the land of the Philistines, and unto


KINGDOMS OF JUDAH & ISRAEL
AND THE
LANDS OF THE CAPTIVITIES.
SOLOMON'S DOMINIONS,
THE
English Miles
0 50 100 150 200 250
Longitude East from Greenwich
PERSIAN GULF
Orchoe
Babylon
Ecbatana
Susa Shushan
Nineveh
Nisibis
Haran
Carchemish
Tiphsah
Hamath
Tadmor
Damascus
Sepharvaim
Euphrates
R. Tigris
Asshur
Bozrah
Edom
Elath
Gulf Akaba
Zion
Jerusalem
Samaria
Shechem
Tirzah
Jezreel
Dan
Beersheba
Ziklag
Gaza
Philistines
Gilgal
Jericho
Jordan
Dead Sea
Bethshan
Gilead
Ashkelon
Ashdod
Ekron
Gath
Joppa
Lydda
Ashdod

of Hiram brought down from Lebanon unto the sea, and in the sea by floats to Joppa, timber of cedar and fir, and brought the gold from Ophir. The temple was dedicated 1003 years B. C. One of the most important cities built by Solomon was Palmyra, a city in the Syrian desert, north-east of Damascus. Solomon became an idolater. He reigned forty years, and died 975 B. C., and was buried in the city of David. Rehoboam, his son, reigned in his stead. There was then a division of the kingdom, Rehoboam ruling over the tribes of Judah and Benjamin, and Jeroboam over the remaining ten tribes. The kingdom of Israel lasted 254 years, and the kingdom of Judah 387 years. The great prophets, Elijah and Elisha, lived in the kingdom of Israel. The Israelites were carried away captive into Assyria, and 134 years later the kingdom of Judah was destroyed and the kingdom and people taken captive to Babylonia. It was during this captivity that Daniel appears in history. The story of Daniel will be found in the book of Daniel.

Test Questions.

1. When was Solomon inaugurated king?
2. How old was he?
3. Whom did he marry?
4. What was the extent of his kingdom?
5. What was the condition of the people during his reign?
6. What great work did he perform?
7. Where did he procure the material?
8. When was the temple dedicated?
9. Name one of the important cities built by Solomon.
10. What great crime did Solomon commit?
11. When did he die?
12. How long did he reign?
13. Where was he buried?
14. Who reigned in his stead?
15. Into what two parts was his kingdom divided?
16. Who was king of Judah?
17. Who was king of Israel?
18. What two great prophets belonged to the kingdom of Israel?
19. Where were the people of the kingdom of Israel carried captive?
20. Where were the people of the kingdom of Judah carried captive?
21. In connection with which of the captivities did Daniel appear?

LESSON VI.—From the Captivities to Christ.

A few of the inhabitants of Israel, who were carried captive into Assyria, may have returned with the people of Judah to Jerusalem, but the majority probably wandered further east and never returned. They are called "the lost tribes." The inhabitants of Judah remained in Babylonish captivity about seventy years. It was during this captivity that Nebuchadnezzar the king became insane for seven years. And the great feast was held during Belshazzar's reign, when the mysterious writing appeared on the wall, which only Daniel could interpret. It was soon after this that Daniel was cast into a lions' den, probably at Shushan,

in Persia. The great prophet Ezekiel about this time preached to the Jews. Under Cyrus, successor of King Darius, a proclamation was issued, and the Jews were permitted to return to Jerusalem. Nehemiah went up to Palestine, and under the last term of Nehemiah's authority the prophet Malachi lived. At the time of their return to Palestine the Jews were subjected to the Medes and Persians, and so continued until Alexander the Great conquered Persia, 331 B. C. After a variety of governments Jerusalem and Palestine were taken by the Romans under Pompey, 63 B. C., and Herod the Great placed on the throne at Jerusalem.

Test Questions.

1. Did any of the inhabitants of Israel return to their native land?
2. What about the majority of them?
3. What are they called?
4. How long did the inhabitants of Judah remain in Babylonish captivity?
5. Name some of the kings of Babylon with whom Daniel became acquainted.
6. Where was Daniel probably cast into the lions' den?
7. What prophet preached about this time to the Jews?
8. Who succeeded Darius?
9. What proclamation did he issue?
10. What did the people do when they returned to Jerusalem?
11. Name two faithful Jews who went up with the people.
12. What prophet lived during the last term of Nehemiah's authority?
13. At the time of their return to Palestine to what government were the Jews subject?
14. How long did they so continue?
15. When did Alexander the Great perish?
16. When did the Romans take Jerusalem?
17. What king was placed on the throne of Jerusalem?

LESSON VII.—Christ.

At the time of Christ's birth Augustus was emperor of Rome. John the Baptist came as the forerunner of Christ. Christ was born in Bethlehem of Judea, in the days of Herod the king. His first journey was from Bethlehem to Jerusalem, to be presented in the temple. His second journey was from Bethlehem to Egypt, and Egypt to Nazareth, where he spent his childhood. His third journey was when he was twelve years old, from Nazareth to Jerusalem, a distance of about seventy miles. John the Baptist commenced preaching in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, when Jesus himself began to be about thirty years of age. Christ at this time made a journey from Nazareth to the Jordan unto John, to be baptized, this baptism taking place probably near the mouth of the Jordan, about twenty miles from Jerusalem. After his baptism Christ fled into the wilderness of Judea, where he was tempted. He performed his first miracle in Cana of Galilee, about seven miles north of Nazareth. Jesus had his conversation with Nicodemus at Jerusalem, on his way from Judea into Galilee, and passed through a city of Samaria, which is called Sychar, where he met and conversed with the woman of Samaria. At Cana of Galilee he healed the son of a Capernaum nobleman then in Capernaum. After his next visit to Jerusalem Jesus returned to Galilee, where he preached his celebrated "Sermon on the Mount." This mount was possibly Tell Hatten, a hill not far from the city of Galilee. He restored to health the daughter of Jairus, in Capernaum. He raised the widow's son at Nain. He stilled the storm on the sea of Galilee, and another time walked on the waters. At Bethsaida, near this sea, he fed five thousand persons. In the countries of Tyre and Sidon he healed the daughter of the Syrophenician woman. Christ was transfigured either on Mount Hermon or Mount Tabor. He attended the Feast of Tabernacles in Jerusalem; raised Lazarus to life in Bethany; cured two blind men near Jericho; made his triumphal entry into Jerusalem; spent several days in Bethany and Jerusalem just before his crucifixion and the institution of the Lord's Supper; suffered in Gethsemane; was examined before Annas, Caiaphas, Pilate and Herod; he was scourged, mocked, crucified, and buried. He rose from the dead, and after the resurrection remained on earth forty days, visiting Jerusalem, Emmaus, Lake Gennesaret, Capernaum, and the Mount of Olives. From the Mount of Olives, near Bethany, he ascended to heaven, having spent over thirty-three years on the earth.

Test Questions.

1. Who was emperor of Rome at the time of Christ's birth?
2. Who came as the forerunner of Christ?
3. Where was Christ born?
4. What was Christ's first journey? His second journey? His third journey?
5. How far is it from Nazareth to Jerusalem?
6. When did John the Baptist commence preaching?

7. What journey did Christ make about this time?
8. In what part of Jordan was he probably baptized?
9. Where did Christ go after his baptism?
10. Where did he perform his first miracle?
11. Where did Christ have his conversation with Nicodemus?
12. In going from Judea to Galilee what stopping-place did he find?
13. What woman did he meet there?
14. Where was Christ when he healed the son of the Capernaum nobleman?
15. After his next visit to Jerusalem where did Christ go?
16. Where did he preach his first sermon?
17. Where did he restore the life of the daughter of Jairus?
18. Where did he raise the widow's son?
19. On what sea did he still the storm at one time, and at another time walk on the waters?
20. Where did he feed the 5,000 persons?
21. What miracle did he perform in the coasts of Tyre and Sidon?
22. Where was he transfigured?
23. Where did he raise Lazarus to life?
24. Where did he cure the two blind men?
25. Into what city did he make his triumphal entry?
26. Give some of the latest facts of his life.
27. At what places did he appear after his resurrection?
28. From what place did he ascend into heaven?
29. How long had he dwelt on the earth?

THERE IS A HOLY LAND.

Air: "*Happy Land.*"

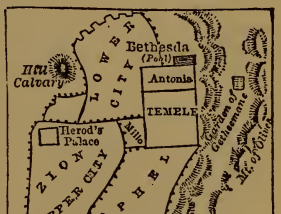
BY MISS S. M. IRISH, OF ILLINOIS.

There is a holy land
Called Palestine,
Round which the Christian heart
Will ever twine.
Sacred each height sublime—
Sacred each creeping vine—
Sacred each scene of thine—
Blest Palestine!

There in that holy land,
The feet have trod
Of prophets, priests, and kings,
Angels and God.
There Abram's faith was tried,
There David sang and died,
There Christ was crucified,
In Palestine.

O for this holy land
Pray, pilgrims, pray,
That all its shame and sin
Pass soon away,
That the morn may shine,
Morn of love and peace divine,
On the fair Palestine,
Blest Palestine.

LESSON VIII.—Paul.



Christ chose twelve apostles, one of whom, Judas Iscariot, betrayed him. After the ascension of Christ there were assembled in Jerusalem Peter, and James, and John, Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus and Simon Zelotes, and Judas the brother of James. Matthias was appointed to fill Iscariot's place. These men were faithful and laborious men, who testified even unto death in favor of their Master. The great apostle afterward miraculously raised up was Saul, the persecuting Pharisee, who was born in Tarsus, a city of Cilicia in Asia Minor. His teacher in Jerusalem was a Pharisee named Gamaliel, a doctor of the law. Saul was converted to Christianity in Damuscus, having been convicted on his way from Jerusalem. From Jerusalem to Damascus is about 136 miles. From his conversion to the time of his first Christian labors in Antioch Saul traveled from Damascus to Arabia and back (Gal. 1. 17), from thence to Jerusalem, Cesarea and Tarsus (Acts 9. 26–30), and from Tarsus he was brought to Antioch by Barnabas (Acts 11. 25, 26). Antioch is in Syria, on the Orontes River, 300 miles from Jerusalem and 30 from the Mediterranean Sea.

Test Questions.

1. How many apostles did Christ choose?
2. Which one betrayed him?
3. Who were assembled at Jerusalem after the ascension?
4. Who was appointed to fill Iscariot's place?
5. What can you say of these men?
6. What great apostle was afterward miraculously raised up?
7. Where was Saul born?
8. Who was his teacher in Jerusalem?
9. Where was he converted to Christianity?
10. How far is it from Jerusalem to Damascus?
11. Trace Saul's travels from his conversion to the time of his first Christian labors in Antioch.
12. Where is Antioch?

LESSON IX.—Paul.

Paul's first missionary tour was from Antioch to Seleucia, Cyprus, and Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra, and Derbe. He returned to Antioch. He made this tour about the year 45, traveling about 1,500 miles. His second missionary tour was from Antioch through Syria and Cilicia to Lystra and Derbe, through Phrygia and Galatia to Musia and Troas. From Troas to Samothracia, Neapolis and Philippi, where he and Silas were imprisoned and the jailer converted. Then he went to Thessalonica and Athens and Corinth, and returned by Ephesus to Jerusalem and Antioch. (Acts 15. 36–41; chapters 16, 17, 18.)

Paul addressed the Athenians on the Areopagus, or Mars Hill, about 55 A. D.

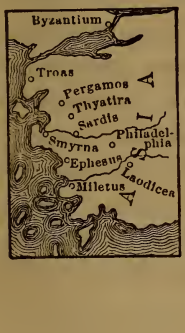
His third missionary tour was from Antioch through Asia Minor to Macedonia and Greece. From Greece to Philippi, crossing the Ægean Sea to Troas; from Troas to Assos, Mytilene, Samos, Miletus, Tyre, Ptolemais, Cesarea, and Jerusalem. This tour was made about 68 A. D. In Jerusalem he was attacked by a mob of Jews, was rescued by the Roman guard, delivered several addresses to the people in Hebrew, before the Sanhedrin, before Felix at Cesarea, and two years later before Felix and Agrippa, at the same place. He sailed from Cesarea to Sidon, and from Sidon by Cyprus to Cilicia, Crete, the Island of Melita (now Malta), on the shores of which his vessel was wrecked. Three months afterward they took a ship of Alexandria for Syracuse, and thence to Rhegium, Puteoli, Appii Forum, the Three Taverns, and Rome. "Paul was suffered to dwell by himself with a soldier who kept him." (Acts 28. 16.) He was detained at Rome two whole years, during which time he preached the Gospel to all who came to him; and tradition says that he was beheaded, and thus died a martyr. John, the beloved disciple, is supposed to have survived, and was exiled to the Isle of Patmos, a rocky and bare island on the Ægean Sea, about 15 miles in circumference. Christ, through John, sent epistles to the seven churches in Asia Minor, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. John died at Ephesus about the year 99, aged between 90 and 100 years.

Test Questions.

1. What was the apostle's first missionary tour?
2. When did he make this tour?
3. How far did he travel?
4. What was his second missionary tour?
5. Where did he address the Athenians?
6. In what year was this?
7. Trace his third missionary tour.
8. In what year was it made?
9. What difficulties awaited him in Jerusalem?
10. By whom was he rescued?
11. What public addresses did he deliver after this in Palestine?
12. What favor was granted Paul in Rome?
13. How long was he detained there?
14. What tradition have we concerning his death?
15. What apostle is supposed to have survived all the rest?
16. To what place was he exiled?
17. Where is Patmos?
18. Name the seven churches of Asia Minor.
19. Where and when did John die?

Examination.

[Persons passing a satisfactory oral examination on the following will receive a "diploma" printed on paper brought from Jerusalem in 1887.]



QUESTIONS.—Name the three great kings who succeeded the Judges. What was the extent of Solomon's kingdom? Whence did the material come for the building of Solomon's temple? When was the temple dedicated? What was Solomon's great sin? How long did he reign? When did he die? Who reigned in his stead? Name the two kingdoms into which Palestine was divided after Solomon's death. By whom were these two kingdoms carried into captivity? Which one was restored to Jerusalem? Where did Daniel prophesy? Under what general was Jerusalem taken by the Romans? When? Give a simple statement of the principal events in the life of Christ. Events in the life of Paul. Where did St. John die?

MAP TEST.—Point to Palmyra, Damascus, Tyre, Kingdom of Israel, Kingdom of Judah, Joppa, Athens, Shushan, Antioch, Euphrates, Arabia, Bethany, Dan, Sidon, Nain, Jordan, Philippi, Hermon, Bethlehem, Melita, Olivet, Cilicia, Rome, Patmos.

APPENDIX.

I.

WE are confident that the following additional testimonies, (from Dr. Bingham,) concerning the devotion of the early Church to the Word of God, will be acceptable to our readers:

It is noted by Sozomen and Palladius of Marcus the Hermit, that he was so expert in the Scriptures when he was but a youth that he could repeat all the Old and New Testament without a book; and it is observable, that as there were many catechetic schools in those times for explaining the Scriptures to the catechumens, so *there were also schools appointed in many Churches to instruct the youth in the knowledge of the Scriptures.* When Gregory, the apostle of the Armenians, first converted that nation, it is said in his Life that he set up schools in every city, and masters over them, by the king's command, to teach the Armenian children to read the Bible; and Theodoret relates a remarkable story of Protogenes the scribe, that when Valens, the Arian emperor, banished him to Antinoe, in Thebais, in the utmost parts of Egypt, he, finding the greatest part of

the city to be heathens, *set up a charity school among them, and taught them the Holy Scriptures, dictating to them in writing short-hand David's Psalms, and making them learn such doctrines of the apostolical writings as were proper for them to understand, by which means he brought many, both of the children and parents, over to the Christian faith.* And it has been observed before, that, by the canons of some councils, such sort of charity schools were appointed to be set up in cathedrals and other churches, where, no doubt, according to the custom of those days, children were taught to read the Scriptures. These rules were renewed in several councils under Charles the Great and the following princes. Particularly in the Second Council of Chalons, anno 813, it was appointed, that according to the order of Charles the Emperor, bishops should set up schools to teach both grammar and the knowledge of the Scriptures; and in the Council of Toul, or Savonieres, in Lorraine, the decree was renewed, that schools of the Holy Scripture and human learning should be erected; forasmuch as, by the care of the religious emperors in former days, by this means both ecclesiastical knowledge and human learning had made a considerable progress in the world; and Mr. Wharton will furnish the inquisitive reader with many other rules and canons, made about the same time, to promote and encourage the learning of the Scriptures.

Eusebius says of the Holy Scriptures: "They were translated into all languages, both of Greeks and barbarians,

throughout the world, and studied by all nations as the oracles of God." Chrysostom assures us that "the Syrians, the Egyptians, the Indians, the Persians, the Ethiopians, and a multitude of other nations, translated them into their own tongues, whereby *barbarians learned to be philosophers, and women and children with the greatest ease imbibed the doctrine of the Gospel.*" Theodoret says the same, that "every nation under heaven had the Scripture in their own tongue. The Hebrew books were not only translated into Greek, but into the Roman, Egyptian, Persian, Indian, Armenian, Scythian, and Sauromatic languages, and, in a word, into all tongues used by all nations in his time." The like is attested by St. Jerome, St. Austin, and many others.

"Constantine himself," as is observed by Eusebius, "was wont to employ himself in the Church, partly by joining in the public prayers with the people, and partly by taking the books of the divine oracles into his hands and exercising his mind in the contemplation of them;" and probably for this reason he ordered Eusebius to prepare fifty copies of the Bible for the use of the Church of Constantinople, as his letter to Eusebius witnesses; for it is observed, and spoken to his praise by Eusebius in another place, that by his means 'innumerable multitudes, both of men and women, exchanged the food of their bodies for that of their souls, that rational food which was so agreeable to rational minds, and which they obtained by reading the Holy Scriptures."

The testimony of Chrysostom: "For this reason," says he to the people to whom he preached, "we *often acquaint you many days beforehand with the subject of our discourse, that, taking the Bible into your hands in the mean time, and running over the whole passage, you may have your minds better prepared to hear what is to be spoken.* And this is the thing I have always advised, and shall still continue to exhort you to, that you should not only hear what is said in this place, but spend your time at home continually in reading the Holy Scriptures. And here let no one use those frigid and vain excuses: I am a man engaged in the business of the law; I am taken up with civil affairs; I am a tradesman; I have a wife, and children to breed up; I have the care of a family; I am a secular man, it belongs not to me to read the Scriptures, but to those that have bid adieu to the world and are retired into the mountains, and have nothing else to do but to exercise themselves in such a way of living. What sayest thou, O man? Is it not thy business to read the Scriptures, because thou art distracted with a multitude of other cares? Yes, certainly, it belongs to thee more than them; for they have not so much need of the help of the Holy Scriptures as you have who are tossed in the waves of the multiplicity of business." Then, enumerating what sins and temptations secular men are exposed to, he infers that they have perpetual need of divine remedies, as well to cure the wounds they have already received, as to ward off those they are in danger of receiving; to quench the darts of

the devil while they are at a distance, and drive them away, by continual reading of the Holy Scriptures; for it is impossible that a man should attain salvation without perpetual exercise in reading spiritual things.

"Take the book into thy hands, read the whole history, and remember those things that are intelligible and easy; and those things that are more obscure and dark read over and over again; and if thou canst not by frequent reading dive into the meaning of what is said, go to a wiser person, betake thyself to a teacher, and confer with him about any such passage; show thy diligence, and desire to be informed. . . .

"The reading of the Scriptures is our great guard against sin. Our ignorance of them is a dangerous precipice and a deep gulf; it is an absolute betraying of our salvation to know nothing of the Divine law. It is this that has brought forth so many heresies; this, that has brought so much corruption into our lives; this, that has turned all things into confusion." —CHRYSOSTOM.

For it is very observable, further, that in the primitive Church not only men and women, but children, were encouraged and trained up from their infancy to the reading of the Holy Scriptures; and the catechumens were not only admitted to some of the prayers of the Church peculiarly appropriated to their condition, but also obliged to learn the Scriptures, as part of their discipline and instruction. . . .

All, then, that is further here to be showed is, that children

were trained up to the use of the Holy Scriptures. And of this we have undoubted evidence from many eminent instances of their practice.

II.

CATECHETICS.

For an elaborate, learned, and exhaustive discussion of the whole question of catechistic theory and practice we refer our readers to M'Clintock & Strong's "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature," from which we quote a few extracts from the proof-sheets forwarded to the author by Dr. M'Clintock himself a short time before his death:

The science of Catechetics, as such, can hardly be said to have taken its rise until after the Reformation. But as the necessities of the case gave rise to oral instruction in Christianity from the very beginning, and to the subsequent development of this instruction into a systematic branch of Church activity, we find indications of Catechetics at all periods.

1. *Before the Reformation.*—The first teaching of Christ and his apostles was necessarily oral, and partly homiletical, partly catechetical. But we find no mention in the New Testament of catechists as Church functionaries. In the second century

we find mention of catechists and catechumens, (for example, in the "Clementines.") Under the catechetical system of the fourth century the catechumens were taught the ten commandments, a creed, or summary confession of faith, and the Lord's prayer, with suitable expositions; but, prior to baptism, the nature of the sacraments was carefully concealed. (See "Arcani Disciplina·" Catechumen.) The "Apostolical Constitutions" not only mention the catechumens, but fix three years as the period of instruction, (viii, 32.) In Gregory of Nyssa's († 394) λόγος κατηχητικὸς ὁ μέγας (ed. Krabinger, Monac. 1835,) and in Cyril of Jerusalem's († 386) Κατηχήσεις (Catechetical discourses) we find catechetical instruction for both proselytes and newly-baptized persons. Augustine wrote a tract, "De Catechizandis rudibus," (opp. t. vi.) After the Church had become established, and its increase was obtained by the birth and baptism of children rather than by conversions from heathendom, the idea of catechetical instruction passed from being that of a preparation for baptism to being that of a culture of baptized children. When confirmation became general, catechetical instruction began to bear the same relation to it that it had formerly done to baptism. In the missions to heathens, in the Middle Ages, it became usual to baptize converts at once, and the ancient catechumenate fell into disuse. Nor was great attention given to the catechizing of baptized children in the Roman Church up to the time of the Reformation; the confessional took the place of the

Catechism. . . . The names of Bruno, Bishop of Würzburg, (eleventh century,) Hugo de Sta. Victore, Otto of Bamberg, and John Gerson, are to be mentioned as active in restoring catechetical instruction. The Waldenses, Wicliffites, and other reforming sects, gave attention to the subject. . . .

2. *Since the Reformation.*—As the Reformation was a revival of religion for the human intellect as well as for the heart, it naturally followed that the training of children soon came to demand new methods, or the restoration of old methods, of grounding them in the faith. Luther was the father of modern catechetics, both by the Catechisms which he himself prepared, and by the writings in which he explained Catechetics and gave an impulse to their pursuit. The principal points of Luther's Catechisms are the Decalogue, the Creed, the Lord's prayer, and the Sacraments, (1529.) Luther, with true insight, however, taught that catechization should not merely include the hearing of a recitation from the book, but also an explanation and an application of it to the hearts of the pupils. (See prefaces to his larger and smaller Catechisms, and also Brüstlein, "Luther's Einfluss auf das Volksschulwesen," etc., Jena, 1852.) Calvin also published Catechisms, (1536, 1541,) and in the preface to the "Catechismus Eccles. Genevensis" he gave his views of the nature and design of Catechisms and of catechetical instruction at length. . . . The Reformed Churches generally followed: for example, the Heidelberg Catechism (1563) for the German Reformed; the Church of

England Catechism, (1553, 1572,) etc. The Helvetic Confession (*brevis et simplex*) makes catechization a duty of positive obligation in the Church. . . . In Germany, after the fervor of the Reformation period had passed, and the scholastic theologians reigned, the catechetical instruction degenerated into a mere formal routine of preparation for confirmation, and the same thing happened in the Church of England. Indeed, this result appears to be inevitable where baptismal regeneration is believed, and confirmation is made to follow as a matter of course. Spener and the Pietists gave new life to catechetical instruction by connecting it with spiritual teaching and life. (See Hurst, "History of Rationalism," p. 90; Thilo, "Spener als Katechet," Berlin, 1840.) The Church of Rome was compelled to follow the Reformers in catechetical instruction; the "Catechismus Romanus" (1566) became the basis of numerous Catechisms—those of Canisius, Bellarmin, Bossuet, and Fleury, attaining the widest circulation. As any bishop can authorize a Catechism for his diocese, the Romanists have now a great variety, and they are still increasing. (See "Theologische Quartalschrift," 1863, p. 443.)

The theory of catechization in the Protestant Church grew up gradually from the germs in Luther's teaching, through the period of decay and dry scholasticism, and finally shot up into full bloom in Pietism. Its principles are, 1. That the Catechism of the Church, stamped with its authority, shall be used in instruction; 2. That the instruction is not Socratic, that is does

not aim to draw out what is in the mind of the pupil, but rather to convey revealed truth to the mind in a way which it can appreciate and understand; 3. That while the pupil is to learn the words of the Catechism by heart, the teacher is to explain and illustrate them from the Bible, and to enforce on the heart and conscience of the catechumen—that is, catechization is to be not merely didactic, but practical. It is further well settled that the Catechism of each particular Church should be taught to the children of that Church (1) by parents or guardians in the family; (2) by the Sunday school teacher, who should always be a constant catechist; and (3) by the pastor, whose catechization should not only be a test of the proficiency of the children under home and Sunday school instruction, but should include exhortation, illustration, and application also. It was one of Spener's glories that he introduced public catechization; and the Pastor who fails, at fixed times, to catechize the children in presence of the congregation, loses one of the most important means of Christian culture within the sphere of Church life.

Dr. Ashbel Green, ("Lectures on the Shorter Catechism," vol. i,) in his Introductory Lecture, thus speaks of the advantages of catechization: "The catechetical or questionary form of religious summaries renders them most easy and interesting to children and youth, and, indeed, to Christians of all ages and descriptions. For myself, I have no reluctance to state here publicly what I have frequently mentioned in private, that in

the composition of sermons one of the readiest and best aids I have ever found has been my Catechism. Let me add, further, that long observation has satisfied me that a principal reason why instruction and exhortation from the pulpit are so little efficacious is, that they presuppose a degree of information, or acquaintance with the truths and doctrines of divine revelation, which, by a great part of the hearers, is not possessed, and which would best of all have been supplied by catechetical instruction. It is exactly this kind of instruction which is at the present time most urgently needed in many, perhaps in most of our congregations. It is needed to imbue effectually the minds of our people with 'the first principles of the oracles of God,' to indoctrinate them soundly and systematically in revealed truth, and thus to guard them against being 'carried about with every wind of doctrine,' as well as to qualify them to join in the weekly service of the sanctuary with full understanding, and with minds in all respects prepared for the right and deep impression of what they hear."

The duty of catechization is enjoined in the laws of almost all branches of the Church. In the Church of England, by Canon 59, "every parson, vicar, or curate, upon every Sunday and holyday, before evening prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish in the Ten Commandments, the articles of the belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common

Prayer. And all fathers, mothers, masters, and mistresses shall cause their children, servants, and apprentices, who have not learned the Catechism, to come to the church at the time appointed, obediently to hear, and to be ordered by the minister until they have learned the same. And if any minister neglect his duty herein, let him be sharply reproved upon the first complaint, and true notice thereof given to the bishop or ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he be reformed. And likewise, if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid, let them be suspended by their ordinaries, (if they be not children,) and if they so persist by the space of a month, then let them be excommunicated. And by the rubric, the curate of every parish shall diligently, upon Sundays and holydays, after the second lesson at evening prayer, openly in the church, instruct and examine so many children of the parish sent unto him as he shall think convenient, in some part of the Catechism. And all fathers and mothers, masters and dames, shall cause their children, servants, and apprentices (who have not learned their Catechism) to come to the church at the time appointed, and obediently to hear, and be ordered by the curate, until such

time as they have learned all that therein is appointed for them to learn." These stringent rules, however, have nearly become a dead letter. In the Protestant Episcopal Church, the xxviiith Canon (of 1832) enjoins that "the ministers of this Church who have charge of parishes or cures shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution, and liturgy of the Church." The Methodist Episcopal Church makes it the "duty of preachers to see that the Catechism is used in Sunday schools and families, to preach to the children. and to publicly catechise them in the Sunday schools and at public meetings appointed for that purpose." (Discipline, part v, § 2.) "It shall also be the duty of each preacher, in his report to each quarterly conference, to state to what extent he has publicly or privately catechised the children of his charge." (Part ii, chap. ii, § 17.) "At the age of ten years, or earlier, the preacher in charge shall organize the baptized children of the Church into classes, and appoint suitable leaders, male or female, whose duty it shall be to meet them in class once a week, and instruct them in the nature, design, and obligation of baptism, and truths of religion necessary to make them wise unto salvation." (Part i, chap. ii, § 2.) The Presbyterian Church makes catechising "one of the ordinances in a particular Church," ("Form of Government," chap. vii,) and enjoins the duty in its "Directory for Worship," chap. i, § 6; also chap. ix, § 1: "Children born

within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church, and are to be taught the Catechism, the Apostles' Creed, and the Lord's prayer." In the Reformed Church each Pastor is bound to expound the Heidelberg Catechism, and the Classis is bound to see that "the catechising of children and youth are faithfully attended to." (Constitution, chap. i, art. iii, § 8.) The Lutheran and German Reformed Churches, not only by their traditions, but also by Church law, are bound to fidelity in catechisation.

III.

REV. JOSEPH ALLEINE AND THE CATECHISM.

[From his Biography.]

During the time of his public ministry, on every Lord's day in the afternoon, he constantly catechised, before a great congregation, the youth of each sex by turns, among whom were several both young men and women, sometimes five or six of the chief scholars of the free school, sometimes five or six of the apprentices of the town, some of whom, though of man's estate, accounted it not a disgrace to learn, (according to the guise of this mad world,) but to be ignorant. Sometimes of the other sex, five or six young gentlewomen, who were under his wife's tuition, (and so his domestic oversight,) kept their turns, of whom she had not a few, and those the daughters of

gentlemen of good rank far and near, whose laudable emulation, and love to their father (as they styled him) and to the work, was the cause why they were not so overbashful as to decline so advantageous a course; by which, together with domestic instructions and example, even all received a tincture of piety and religion, and many a thorough impression; besides these, several virgins also, and among these the daughters of some of the chief magistrates in the town, kept their turns. In this his course he drew out, on the short answers in the Assembly's Catechism, an excellent discourse on all the points of the Christian theology, which he handled successfully, reducing his discourse to several heads, which he also proved by pertinent places of Scripture; which done, he gave both the heads and proofs, written at length, on a week-day, to those whom he designed to catechise on the ensuing Lord's day, which, besides the short answers in the Catechism and the annexed proofs, they committed to memory, and rendered on the afternoon of the day aforesaid. Throughout all which course he approved himself to be a most substantial divine.

Neither did his catechistical labors rest here, but also on Thursdays in the afternoon, as I remember, he catechised in the church, street by street, whole families, excepting the married or more aged, in order; which exercise, I suppose, he designed as preparatory to his Lord's-day work. Besides this, on Saturdays, in the morning, he catechised the free school of

that place, instructing them in the points of Christian doctrine, and excellently explaining the answers in the Assembly's Catechism, discovering a mine of knowledge in them and in himself.

IV.

EDUCATION AMONG THE JEWS.

The following is from Rabbi Raphael, in Barnard's "American Journal of Education:"

It may be assumed that education was looked upon as a religious duty, and therefore intrusted to the Priests and Levites. It is certain that in process of time these teachers neglected their duty to such a degree that Samuel found it necessary to introduce a new and enlarged system. He therefore founded the schools of the prophets, open to all Israelites. Respecting the internal polity and the system of education in these schools we know but little. We must, however, not suppose that the Hebrew word *Nabi*, "prophet," bore the same signification in the days of Samuel that it obtained at a later period of scriptural history, namely, that of an "inspired prediction of future events"—such an inspired prediction in the days of Samuel was called Ro-eh, or Hhoseh, "a seer," (1 Sam. ix, 9,) whereas the word Nabi, "prophet," is used in Genesis xx, 7, and in Isaiah ix, 15, to designate a "teacher;" in Exodus viii, 1, an "orator;" in Exodus xv, 20, and Judges iv, 4, a "poet," and in 1 Chronicles xxv,

passim, a "composer of music." This fourfold meaning of the word Nabi tells us what functions the "prophets" trained in these schools were intended to discharge. They were to be "teachers," "public orators," "poets," and "composers of sacred music," and the system of education was arranged accordingly. Ezra, though himself a priest, and "the men of the Great Assembly" over which he presided, again resorted to the plan of Samuel. Public schools of different degrees were every-where established; the priests no longer remained *ex officio* sole instructors of the people, but were superseded by a new class of teachers, the "Sopherim," *grammateis* "scribes." Thenceforth the history of education among the Jews stands clearly before us. Each town in Judea containing a certain number of inhabitants was bound to maintain a primary school, the Hhasan, "precentor," of the synagogue, in most instances, being the teacher. Seminaries of a higher grade were presided over by Sopherim, "scribes," and a sufficient annual income was assigned for their support.

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